

HOLY NAME JOURNAL

*The only official national publication of
the Holy Name Society in the United States.*

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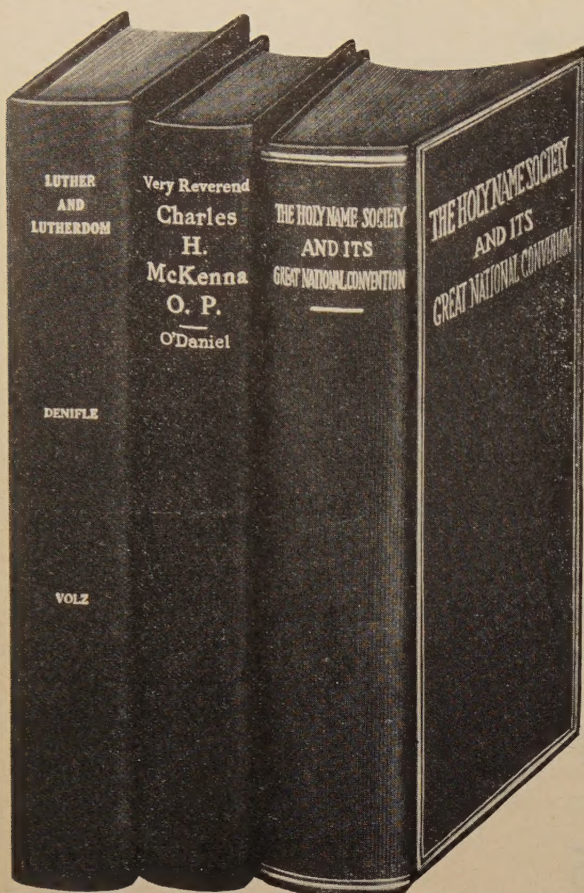
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OUR CONVENTION

THE thought uppermost in our mind as we begin preparation of this issue of **THE HOLY NAME JOURNAL** is The National Holy Name Convention.

FROM preceding issues you already know the time and place of this Convention, New York City, September 17-18-19-20, 1936. You know, too, the object of this demonstration. Through your spiritual directors, your officers, the press and radio, not forgetting your official organ, **THE HOLY NAME JOURNAL**, you will be advised of the progress made by the different committees entrusted with the arrangements of this onerous undertaking.

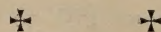
THE various committees are busily making plans to provide for your comfort; to satisfy your demands, to make your trip to and from the Convention one of extreme pleasure. Due to their efforts your stay in the great Metropolis is certain to be busy, fruitful and pleasant.

BUT, regardless of all that is being done, in spite of what shall be done by the Committee of Arrangements, the Convention will be a total failure unless you, Brother Member, co-operate with us. Unless every member of the Society interests himself in *his* National Convention, all the time, labor and money expended on this grand and noble undertaking will be in vain.

MEMBERS of the Holy Name Society, are you going to have the stigma of indifference placed on your Branch? Are you, by your failure to co-operate in

this great religious profession, going to lead your Society into the mire of public ridicule? Are you, because of your lack of enthusiasm, to be the millstone that dragged the grandest Cause of a decade down into the sea of failure?

OR, WILL you be among those faithful, loyal, zealous Holy Name men whose co-operation, sacrifice, and enthusiasm will enable us to crown our efforts with success and make the National Holy Name Convention of 1936 a lesson to the world, an inspiration to our neighbor, a consolation to our Holy Father, a glorious and loving tribute to Our Lord and Leader, Jesus Christ.



HER DAY

SOMEWHERE, there is one whose flesh and blood you share; whose love wove a protecting fabric about you during those tender years of infancy, childhood, and youth; whose unselfish service and untold sacrifices made possible whatever success you have achieved, enabled you to attain the goal of your ambition; whose life, spent in your behalf, was one of hardship, disappointment, care and worry.

THAT Somewhere may be miles away, it may be next door; it may be in another land—even in another World. Regardless of her whereabouts, be it in this land or in some other; be she among the living or numbered among those who have answered the inevitable Call, our minds go back in memory to

the days when our lives were blest and our homes made sacred by the angelic presence of her who played the God-given rôle and lived the life of—MOTHER.

MOTHER! What a blessed word! A word that has for each of us a special meaning; a word that brings before us a panorama of days gone by. The mention of this word, and what happens? Mysteriously, and as if by magic, we are transported over the road of long ago. We live again those scenes of home. We see her, who was queen of that home, planning, scheming, preparing those affairs that made life a pleasure and home a happy one. We hear again those words of encouragement, those expressions of praise, those exhortations to good and those warnings against evil.

WITH regret we recall our little acts of disobedience, those sharp unkind words that must have pierced that mother-heart. We regret too, the lost opportunities to bring her happiness, to lighten her labors, to ease her mind and bring joy to her heart.

TRULY, we all have regrets. But we cannot live in the past. The present is *ours*. Let us utilize it to the best of our advantage in making restitution, rather than whileing it away in regret. Let us use it by redeeming the faults and failures of yesteryear. Let us avail ourselves of that day—Her Day—Mother's Day to show our love, appreciation and affection for her.

HOLY NAME MEN, it is your Communion Sunday.

What a precious gift you can offer; what a priceless treasure you can give: Your Eucharistic reception, divine in origin, Christ in reality, infinite in value. Let It be your act of homage to God, your tribute to Mary, your gift to Mother on—HER DAY.



BUTTON! BUTTON! BUTTON!

NO, THIS is not a "Missing Words Contest." Neither is it a return to our childhood game (would that it were) "Button, button, who's got the button?" It is a reminder that many Holy Name members (Juniors and Seniors) have not "got the button." Thousands of Holy Name men do not possess (or, at least, do not wear) the button that marks them as members of the Holy Name Society.

WHY is this? Surely one cannot give a reasonable excuse for this neglect. How anxious we are to

give manifestation of our membership in other organizations. Our K. of C. button or fob is always in view; our World War button is transferred from suit to suit, and we feel hurt if anyone asks what our buttons representing membership in social or athletic clubs signify. To be decorated with a badge or button by a non-sectarian organization fills us with pride and brings great delight, yet we find less than one percent of our Holy Name members wearing the Holy Name button.

HERE is a button bearing the countenance of your Leader, Master, Saviour, and inscribed with those three letters H.N.S. that constantly remind you of your obligation as Holy Name men. It is a button that tells not of earthly battles fought and won but indicates your willingness to meet the enemy of your religion in order that you might win him over to the side of Truth. It does not bear the image of a foreign potentate or a political leader, nor does it ridicule party or faction. On the contrary, it bears the image of Him Who came "not to destroy . . . but that you might have life and have it more abundantly." This button of the Holy Name Society speaks more eloquently than human tongue, and to all political parties and leaders addresses that age-old admonition: "Render unto God the things that are God's and to Caesar the things that are Caesar's." To those who ridicule and revile their fellowman, who strip him of his good name and defame his character it preaches that sermon of charity: "Love one another as I have loved thee."

YOUR Holy Name button, always a power for good, will suggest to other Catholic men the existence of the Society, and oftentimes, will be instrumental in having them join. It will be a warning to those given to blasphemy, cursing, swearing and unclean speech that you, a Holy Name man, will not even tolerate such language. Ever-present on your lapel it will be your public profession of faith in the divinity of Jesus Christ, a dignified assertion of your belief in the principles He laid down, a perpetual act of reverence, honor and devotion to His Holy Name.

THE wearing of the Holy Name button has its effect upon those around us and, at the same time, brings the wearer special benefits in the way of indulgences, since he who wears it (and says, once a day: "Blessed be the Name of the Lord") gains an indulgence of 300 days each day he wears the emblem and says the above-mentioned ejaculation.

REALIZING the influence exerted by our button, and knowing the good that will accrue to our society and ourselves by wearing it let every spiritual director and every member of the Society join in a concerted move to have every Holy Name man wear a Holy Name button.

Mother's Day

"SON behold thy mother." These words spoken by Our Blessed Lord from the Cross may seem to be, in a way, out of place today. The darkness and the agonies which surrounded them would seem to have little in common with the cheerful and kindly sentiments which this day should provoke. Yet it is through the Cross alone that there can be a Mother's Day. Only the Christian could have thought of such a festival even if today it is the non-Christian who exploits it. Mother's Day would have been unthinkable without the elevation of Christian womanhood.

CHRISt's first miracle was twofold. At Cana of Galilee, He turned water into wine, but greater still He re-created woman as she came originally from the hands of God, for, in Eden, God made woman a helpmate for man, from which status she had too long been cast down when, at the wedding feast of Cana, Christ again restored the purity of marriage. Cana of Galilee is the first step toward that regard for woman which is the characteristic of Christianity, but here, with His dying breath, another step is taken. Here, at the pouring out of His Sacrificial blood, is the consecration of motherhood. Our Blessed Lord in giving Mary to John as his mother has no thought of turning John away from his own mother but the reverse. His intention, we may say, was to extend the dignity which Mary gave to motherhood to all mothers. Of course the maternity of the Blessed Virgin is a unique one because of its divine relationship, but it would seem that Our Blessed Lord here wished to make it something shareable by all. In consequence, just as He has extended His priesthood through Peter down to our own days, so has He handed down to all mothers the maternity of Mary through John. Truly we may say that Christian motherhood was born at the foot of the Cross out of the pierced side of Christ and the transfixed heart of Mary.

WHAT is it that constitutes motherhood as the Christian considers it? There is of course the fact of motherhood, the physical fact whereby a relationship is caused by the physical acts of the mother. Yet this is not what we mean though we recognize in the bitter agonies and dereliction of those dark hours when a mother goes down into the shadows that a child may see light a vital means

whereby the child is bound closely, in the bonds of love made the more intense by suffering, to the one who gives it birth. Nor is it the merely natural re-action of the mother to the helplessness and dependence of the child during infancy. These are but the natural motherhood which, though good in itself, is far inferior to that which the Christian envisages.

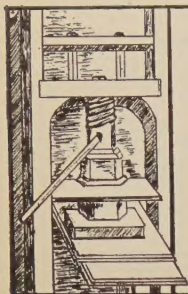
THE Christian mother has a wider vision. She sees beyond the body of which she is the cause the soul which God pours into that body. She is conscious always of her relation as a mother with God. True she longs to see her child that is to be strong, fair to see, keen in judgment and alert in intelligence. During the long hours of the night when she lies awake wondering at the miracle within her she visions a noble future in the world of men for the little life pulsing within her. But her farseeing eyes pierce through the fogs of earth to the witnesses of heaven. Whatever her hopes and fears may be for earthly life, her main concern is not for such. There is but one real dread. The soul of her child must attain its proper sphere in heaven. The Christian mother thinks of herself as the means to God.

IT is precisely this which distinguishes Christian motherhood. The Pagan concept of the mother is the physical one. She is simply the mother of a body. But throughout the centuries the Christian Church has refused to stigmatize its daughters with so animal a concept. To her the mother is the colleague of God. She does not people states but heaven. Hence it is that the whole story of Christianity is that of the elevation of womanhood. I dare not sully this page by relating the ancient pagan concept of woman so utterly degraded is she, so utterly beneath the dignity even of the animal. But the Christian, realizing the share of God in every Christian motherhood, reveres the mother because of that partnership. To despise and degrade womankind is to insult that God Who has not disdained to share with her the peopling of His heavenly kingdom.

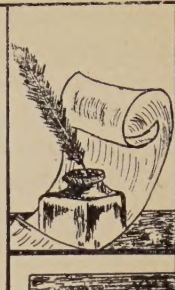
HEREIN lies the secret of the Church's stern unbending opposition to the practices of divorce and birth-control. This opposition has been termed a refusal to recognize the progress of humanity. But divorce

(Continued on page 29.)

BY PAUL R. TALLAN



The Voice of the Catholic Press



WE ARE deeply grateful to the editor of The Evangelist for the publicity given The National Holy Name Convention in his ably written and nicely worded editorial, "THE HOLY NAME CONVENTION." It is our hope that editors of all diocesan papers will follow his example.

THE HOLY NAME CONVENTION

THERE is challenge to the loyalty and enthusiasm of every Holy Name man in the announcement made recently by the National Director, Rev. Thomas Conlon, O.P., that a National Convention of Holy Name Societies will be held next September in New York City.

FEW parish groups can claim the membership or active allegiance of this organization of men, dedicated to the honor of the Name of God and of His Divine Son, Jesus Christ. The cause of the honor due to God's Name has had an appeal with Catholic men, to which they have rallied in increasing numbers.

THE proposed Convention gives promise of a magnificent public tribute to Holy Name ideals and a far-flung revival of active interest in religion and religious living, which the Society aims to instill.

IT WILL be more than a mammoth display of the power of organization. There is no thought of empty demonstration. No axes to grind, no propaganda to spread, no material or political interests to further. The purposes of the Society are poles apart from the ordinary aims of political, fraternal or mere social groups. They are rooted in religion.

THE spiritual benefits to the individual and community is the only concern in the minds of those planning this grand public act of homage to the Name of God.

THEIR proximity to the Metropolis and the large membership in the parish Holy Name Societies give assurance of a large representation from Albany Diocese at the Convention.



WHAT is the type of your leadership? Is it the leadership described in "LEADERSHIP," a se-

lected editorial from The Catholic Herald, or is it that Christian, Catholic leadership born of the virtue of Patriotism? If it is the former abandon it immediately; if the latter nourish and foster it.

LEADERSHIP

HARDLY any man may try to avoid the fact that the world is in a confused condition. There may be debate about its most important contributing factor, but it is not bold to say that international disregard for contracts plays an important rôle.

"INTERNATIONAL morality has been reduced to zero," declares Sir Austen Chamberlain. Solemn treaties have been so outraged that proposals for new pacts are received with a cynical reaction that is indicative of a complete breakdown of faith, confidence, fraternity and moral issues.

FOR a long time international relationships have been guided by the maxim: Fool others but do not allow yourself to be duped. Among the outstanding reasons for this is nationalism. This has become so gross a monster because of the break-up of religious unity. Nationalism has become like the fabulous many headed monster of old. How can contracts have moral obligations without a supreme court of morality?

THE late Pope Benedict XV declared: "The gospel does not announced one law of charity for individuals and another and different kind for states and nations."

JUST what final effect on individuals, particularly the youth of the world, the current disregard by national leaders for international obligations will have, is not known, but it undoubtedly will be devastating.



A warning, opportune and practical, is contained in "COMMUNISM," an editorial taken from The Catholic Light. Holy Name men, read and follow the injunction. Take your place in the watch-towers, be always and ever vigilant, strike every time the Red Monster raises its head.

EXPRESSED BY LEADING CATHOLIC EDITORS

COMMUNISM

AT THE seventh world congress of the Communistic International, held in Moscow last year, the futility of their radical spirit of propaganda was recognized and a more temperate, but just as effective program was announced. Communism has never been a friend of socialism, but they recognized the fact that by forming a combine with Socialism they would have opened unto them fields otherwise closed. This instruction was sent world-wide to all Red agents.

THE chaos of the nation to our South bears out this statement. Communism was not welcomed in their radical program of Socialistic reform. Within the past few months, because of the increased activity of the Communists, strengthened by the subsidy received from Moscow, Mexico became alarmed. As a result, organizations have been formed to fight Communism, fearing that its increased power might gradually disrupt the state defined socialism and result in another Moscow.

THE recent victory of the Leftist Party of Spain is also a proof of their activity. A Spanish newspaper states that on the day after the dissolution of the Spanish Parliament, which led to the February sixteenth election, a delegate of the Communist International left Moscow for Madrid. There he met the leaders of his party and informed them that they must co-operate with their rivals, the Spanish Republicans, or subsidy would cease. As a result, a united front was formed made up of Socialists, Anarchists, Syndicalists and Communists. This combine defeated the Rightists and put Spain at the mercy of governmental enemies. Individually the Rightists still represent the strongest party in Spain and have a majority of delegates, but standing alone against united fronts of all opposition, they lose their power. The government of Russia has been largely responsible for this latest political crisis.

THIS same influence is working in our own country and no doubt financed by the same source of revenue. They have not been as successful as in European nations, but their failure today does not define our future status of tomorrow. We must be in the watch-towers ever ready and always vigilant, to strike every time Communism raises its head. It is here, but must be routed out rather than encouraged to permanency by our failure to fight.



“MARRIAGE AND MAGISTRATES,” in The Catholic World, cites two more classic instances where “Fools rush in where angels fear to tread.” Catholic youth and young men, beware!

MARRIAGE AND MAGISTRATES

DOCTOR SAMUEL JOHNSON had positive views on almost every subject of the day. He usually succeeded in being rather balanced in his mechanics of thought. In his time, the sacrament of matrimony was usually within the scope of the various churches. As in all ages, there was the usual percentage of matrimonial derelicts. Doctor Johnson accordingly observed that “I believe marriages would, in general, be as happy if they were all made by the Lord Chancellor upon a due consideration of the characters and circumstances, without the parties having any choice in the matter.”

THE modern day sees many marriages in which this psychology obtains; men and women, under the influence of liquor, rush to the justice of the peace in mad confusion. It may be in the wee hours of the morning. But if the fee is substantial enough, a certain class of magistrate will tumble out of bed and perform the ceremony.

RECORDS, dug up from the shocking depths of the Cook County courts, reveal that this is not an exaggeration but a common occurrence. These reports are unbelievably scandalizing. “I am not used to drinking. . . . Someone suggested that we go to Waukegan and get married. I guess we went. I don't remember much except next day my girl friend called and said I was married. I checked up and found it was true.”

ANOTHER case concerned a seventeen-year-old girl and a nineteen-year-old boy who fell into the hands of “operators of lucrative enterprizes who hawk their wares loudly from highways and taverns and collar reckless exuberant couples,” who run nuptial concessions day and night and even advertise twenty-four-hour service. “We were out riding and he said, ‘Here's the place to get married.’ We'd never planned to be, never even talked of it before.”

THE so-called “red-tape,” preceding the matrimonial consent of two Catholics, stand out refreshingly against the nonchalance of the law in marrying almost anyone as long as they are free, of age, and not absolute unmitigated menaces to society.

THE weekly instructions from our pulpits, the elaborate questionnaire, signed by the two parties before the priest, the regular prenuptial instructions given to them by the pastor are not attempts to suffocate innocent Catholics with mountainous legislation. It is an honest endeavor to keep high the ideals of matrimony, which is a sacrament and not a legalism that can be successfully guarded by magistrates, sea captains, air pilots, or even lord high chancellors.

FORTY YEARS AFTER

BY D. S. NEWTON

FORTY years after Pope Leo XIII published his famous encyclical *Rerum Novarum* on May 15th 1891, our present Holy Father Pope Pius XI issued one under the title *Quadragesimo Anno* in which, with certain improvements and adaptations to the present age, he re-issued and repromulgated the essentials of the encyclical of his famous predecessor. Certainly there is no better test of the fundamental value and importance of a document than the fact that after the lapse of years it is found still to be fitting and of telling effect. How true this is we in America can thoroughly realize from the current controversies concerning the Constitution of the United States with its 150 years contribution to the national welfare and safety. When all is said and done the fundamental problems of life, liberty and happiness, from a political standpoint are, as persistent as they are, at root, the same. So, in the economic order while conditions vary while there is a multiplication of modes of business and industry, while there are divergencies of economic administration, that which lies at the base of all economic theory is something abiding which pertains to the domain of mortals. This is so because the difference between 'mine' and 'thine', the right of private property coupled with the obligation of a public spirited administration of those goods which are essential for the welfare of the whole, belong in the domain of justice and right.

THAT the problem which confronts us today is not new can easily be realized from the words with which Leo XIII forty-five years ago proposed it in his encyclical. "The elements of the conflict now raging are unmistakable in the vast expansion of industrial pursuits and the marvellous discoveries of science; in the changed relations between masters and workmen; in the enormous fortunes of some few individuals, and the utter poverty of the masses; in the increased self-reliance and closer mutual combination of the working classes." How utterly familiar are these words of the distinguished Pope.

"The discussion is not easy, nor is it void of danger. It is no easy matter to define the relative rights and mutual duties of the rich and of the poor, of capital and of labor. And the danger lies in this, that crafty agitators are intent on making use of these differences of opinion to pervert men's judgments and to stir up the people to revolt. But all agree, and there can be no question whatever, that some remedy must be found, and found quickly, for the misery and wretchedness pressing so heavily and unjustly at this moment on the vast majority of the working classes." It must be admitted that the publication of this encyclical was to many most unwelcome. The cry of "Socialism" was as powerful then as it is today. Those who profited from existing conditions were willing that those conditions should continue to their profit no matter what the consequences were to others. The Pope might say and say rightly that "a remedy must be found and found quickly" but the world was not ready to seek its own remedy or to accept the remedy which the Holy Father propounded. The world continued as if there were no problem or as if it were a problem which could not be solved. The misery and wretchedness continued. Greed and ambition provoked the World War. The World War brought in its train depression, misery, poverty, and even starvation.

ALTHOUGH at its first appearance the encyclical called forth universal astonishment mingled with much praise and even more blame, the passing of years has brought to it, on the part of non-Catholics, almost complete oblivion. Even among Catholics, as a whole, it has been forgotten except for those who have made it their study in endeavoring to lay down in their works of Moral Theology the abstract principles of economic right and economic wrong. Men as a whole have refused to study the only solution which is either feasible or which can be accepted. Neglect of the problem has only made it more acute.

(Continued on page 27.)

LABOR'S GREATEST LABORER

By ANTONINUS M. RYAN

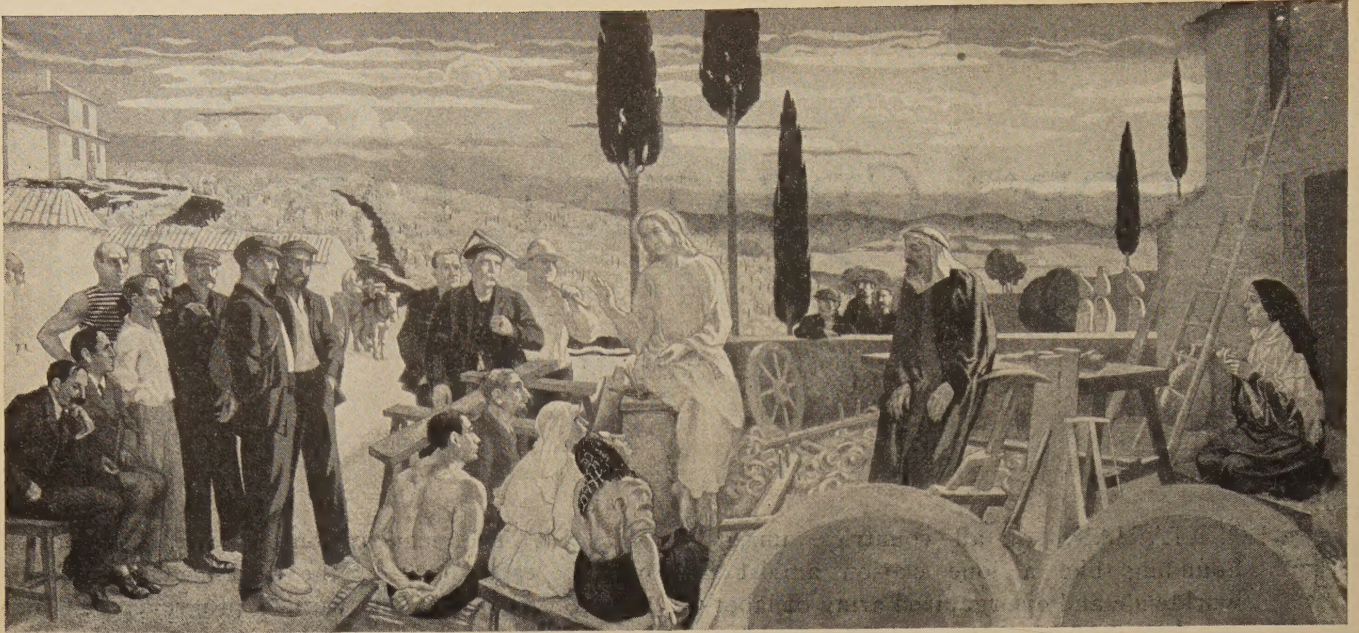
"PROLETARIANS of all countries, unite!" Sounding like a lone clarion amidst a worldwide and disorganized army of laborers, this cry of Karl Marx, little heeded for eighteen years, finally roused into action the first congress of the International Workingmen's Association in 1866, and since that year, each succeeding phalanx of ag-grieved labor has reechoed that call until now, when the whole world hearkens to the chant of the Internationale. For three centuries preceding the 1850's, labor had groaned under the yoke of a social and industrial tyranny, ascribable to two salient causes—the Religious Revolt of the sixteenth century, and the later Industrial Revolution. The former, im-pregnating the social structure with the destructive doctrine of "justification by faith alone," robbed labor and other good works of their former moral efficacy. No longer did honest labor constitute a necessary element in man's relation with God; it mattered not what man did, as long as he believed. From thence, labor came to be considered less a moral force and more an economic commodity, to be bartered for the highest possible wages

AS LONG as the economy of the craftsmen's guilds prevailed, with the master, journeyman and apprentices members of the same social class, labor preserved at least an economic dignity. Yet with the advent of the Industrial Revolution and the consequent surrender of craftsmanship to factory production, labor no longer enjoyed equality, but depended on the not always humane economic patronage of the factory owner. Had the moral dignity of labor not been shipwrecked by the Religious Revolt, the exploitation of labor might not have been so pronounced. Yet such was the case; and labor, as a mere commodity in the productive process, was bargained as cheaply as raw materials.

WITH the expansion of industry, the oppression of workingmen became more intolerable. Finally labor, impelled by materialist leaders, resolved to take matters into its own hands. As Marx ex-

pressed it "The emancipation of the working classes must be carried out by the working classes themselves." His carefully worded program could not but attract the tyrannized laborers. "The International Workingmen's Association and all societies and individuals connected with it acknowledge truth, justice and morality as the basis of their behavior among themselves and toward all their fellow men without regard to color, creed or nationality. The Congress regards it the duty of each man to demand the rights of a man and citizen, not only for himself, but also for every one who does his duty. No rights without duties, no duties without rights."

NO MATTER how much a humanitarian he may seem to be, a materialist must inevitably be an atheist. Solidifying international labor, Marx insinuated side by side his atheistic "credo" which so thoroughly characterizes the later Internationale—"Religion is the opium of the people." This Santanistic turn to a seemingly beneficial movement called forth another and greater advocate of labor—the Pope of the Working Classes, Leo, the Thirteenth. "Associations of every kind, and especially those of working men, are now far more common than formerly. In regard to many of these there is no need at present to inquire whence they spring, what are their objects or what means they use. But there is a good deal of evidence which goes to prove that many of these societies are in the hands of invisible leaders, and are managed on principles far from compatible with Christianity and the public well-being. . . . Under these circumstances, the Christian workmen *must* do one of two things: either join associations in which their religion will not be exposed to peril or form associations among themselves—unite their forces and courageously shake off the yoke of an unjust and intolerable oppression." The Pontiff's "general and perpetual law of organization" reads "Workmen's Associations should be so organized and governed as to furnish the best and most suitable means for attaining what is aimed at, that is to say, for helping each individual member to better



CHRIST THE WORKMAN

his condition to the utmost, in body, mind and property. It is clear that they must pay special and principal attention to piety and morality. . . ."

THE dawn of the Twentieth Century thus silhouetted two looming champions of labor—Karl Marx, beckoning workers to atheistic materialism in the Communist Internationale; the Pontiff of the Working Classes calling them to sanctified labor and religion in the Universal Church. Among the several answers to the call of the Holy Father, one consisted in the formation, in 1916, of the Confraternity of Jesus the Workman, through the efforts of Abbé Schuh, a parish priest in the home of international labor, Geneva.

MARXISM, then soon to flare into vivid reality and Redden the steppes of Russia, sought to alleviate the worker's burdens by constructing a classless class, so to obliterate the economic and social castes created by the Industrial Revolution. Abbé Schuh, well acquainted with incipient Sovietism, probed a deeper cause; he aimed at re-establishing the intrinsic dignity of labor destroyed in the Religious Revolt. Through its organization and membership, his Confraternity of Jesus the Workman seeks the conversion and sanctification of workers through the merits and especially through the example of daily toil given by Jesus Christ in His hidden life at Nazareth.

WHY this emphasis on the hidden life of Christ?

In the first place, the life of every Christian consists in the imitation of Christ. Secondly, every act of Christ's life proposes itself for man's sanctification. Because He was God from crib to cross,

always operating through His human nature, His acts during that span of thirty and three years all had Divine efficacy. Three years He spent in the public ministry, while the eighteen years preceding He passed in the rôle of a humble laborer, "the son of a carpenter." Every blow of the hammer, every cut of the saw, every gouge of the chisel constituted acts just as Divine as when He raised His hand to heal the souls and bodies of men. God a common laborer—certainly no greater dignity could honor honest toil—truly He was labor's Greatest Laborer.

TO UNITE all workers in the imitation of this laboring life of Christ, to remind them that their work is precious more than a mere material commodity in the great production machine, that work done in the right spirit and with the proper motive is a religious act securing a Divine recompense infinitely more valuable than the paltry human wage—such is the end of the Confraternity of Jesus the Workman.

THE means to attain this end are fourfold: 1) *a life of intense personal piety.* The most worthy apostle of labor sanctified is the sanctified laborer. The morning consecration of the day's work and examination of conscience in the evening, the recitation of one decade of the Rosary each week, monthly assistance at Mass and reception of Holy Communion for the intention of the society, and a spiritual retreat once a year are suggested as exercises of piety. 2) *a deep understanding of the social doctrine of the Church,* and its practical application to the sanctification of labor and leisure, to justice and charity among employers and employees, through private reading and study groups (Continued on page 25.)

THIS IS THE THIRD OF A SERIES OF
STUDIES ON THE PROBLEM OF FAITH

WHAT MUST A MAN BELIEVE?

WE are now to carry our study of Faith and its implications one step further. Previously we have discussed Faith in its own nature and the revelation which is its proper object. Religion, as we said previously, is the whole series of our relations with God. Therefore, our beliefs must commence from a double angle. Some will arise from the nature of God, some from that of man, while many will be made up of both.

STARTING then with God, we define Him as best we can. This definition is, however, only approximate. While we can know many things about God, we cannot say just what He really is in any truly accurate sense, because He is, of His very nature, infinite and we have only finite minds which are completely unable fully to grasp infinity. This can readily be recognized if one will, even for an instant try to realize what eternity involves.

IN the final analysis, our ideas of God are attained by attributing to Him every perfection of whose existence we can know and insisting that God has these perfections without limit. Thus we say that God is not merely wise but that He is all-wise, that He is Wisdom itself and so forth. We define God, then, as the Cause of all things, infinitely perfect and the cause of every existing perfection. Consequently He is all-wise, all-good, all knowing, all-just, all-powerful and all-merciful. Furthermore, we are taught by revelation that, while He is essentially One, there are yet Three Divine Persons, the Father, the Son and the Holy Ghost and that each Person is truly God in every way, each truly self-subsistent, yet together forming but one God. How this may be we do not now understand though we shall, in heaven, know it more perfectly. Nor may it be said that the doctrine of the Trinity is too subtle for us to pay attention to it. It may be that we cannot thoroughly understand it, but we must accept it beyond question, since upon it much indeed depends.

THE next point of departure is man himself. Starting with his essential nature, we discover that though he can

physically cease to be, since he is a creature of body and soul and the body is, of its very constitution, subject to death, his soul must, from its very nature, be immortal. Man, therefore, can and must count upon an existence after death. But this existence, under ordinary conditions, would be a purely natural one. God has, on the other hand, destined him to a greater and more glorious existence. He has fitted him for a supernatural existence wherein he became a participator in the Divine Being and knows and enjoys God to a degree impossible in a purely natural state. That this is so is clear from the way in which the Scriptures speak of Adam, who is the first Man and the Father of all living and from whom we all draw our being. However, a fearful change took place in Adam. He, who had been a friend of God as intimate as it is possible for mere man to be, fell a victim to pride and disobedience. Hence, came sin into the world, the original sin in which we all share. It may be said that it is unjust in God to make us share in a sin for which we are not personally responsible. To this we answer, without going into the matter as deeply as, perhaps, we should, that we are really in a way responsible, for Adam, the Father of all the living, represents us in his sin and, as a matter of fact, in our very first personal or actual sin, we as it were, confirm that representation of Adam. Again, since we profit from the supernatural privileges of Adam, it is not wholly unfair if we are bound to share part, at least, of his shortcomings. Consequently every soul, while fitted for an eternal and supernatural destiny, starts out under the handicap of original sin, which has the effect of depriving it of the enjoyment of that destiny.

So far, then, we have arrived at the existence of man deprived, through sin, of his supernatural birthright and of a God Who is at once all-just and all-merciful. The mercy of God wills that we should be eternally happy and, therefore, should not continue deprived of heaven in which to enjoy our eternal union with God, yet the justice of God requires that the sin be considered and this has the effect of barring that enjoyment. These two attributes must, humanly speaking, be reconciled. How is this

BY ANSELM M. TOWNSEND, O.P.

to be accomplished? Let us first examine the nature of the sin. Sin is estimated, first, by its own intrinsic nature, secondly and principally by its object. The sin of Adam was directed immediately against God, inasmuch as he had refused his bounden service to God and chosen himself against God. Now the sin, though proceeding from a finite source in man, was directed against the infinite God and for that reason has an infinite malice. But no act of man in reparation for that sin can be adequate since all his activities are naturally finite. The result is that man was unable to atone for his sin. What then could be done? Was man always to suffer without hope of redemption? There was but one way out of the impasse. An infinite atonement must be offered, yet in such a way that it could be attributed to man, who is a finite creature. It must, consequently, be the work of one who, at the same time, partook of the finite nature of man and of the infinite nature of God. This was possible only if God became man, since man could not become God. There must be an act of supreme divine condescension. We say condescension because man had no right to expect a redeemer. His sin was his own and God had a perfect right to exact the ultimate penalty. That God chose not to do so came entirely from His own intrinsic goodness and not from any obligation on His part. The means employed by God to effect a reconciliation between His own offended majesty and unfortunate man falls within the mystery of the Incarnation.

By the Incarnation we mean the taking of human flesh and form as Jesus, Son of Mary, by the Second Person of the Blessed Trinity, so that Our Lord Jesus Christ is, at once, truly God and truly man. It is because of this dual nature that Christ is able to be our Redeemer, for, being God, He is able to place an act of infinite value to atone for a sin of infinite malice, and, as man, He can place that act on our behalf as truly our representative. It is for this reason that the sacrifice of Christ on Calvary really serves for our Redemption. Were He only man, the act could not really be equal to the offence. Were He only God, the act would not really be one of atonement and the sin would only have been condoned. In that case, the mercy of God would be satisfied but not His justice. It was only through the sacrifice of one endowed with that dual nature that the dual attribute of God could be satisfied. This, then, involves us in another item of Catholic belief, that is in Jesus Christ, the Son of God, the Son of Mary, the Redeemer.

There remains, however, the problem of applying this Redemption to the individual. The sacrifice is for all, but it must be applied individually to every soul. It places at the disposal of the soul graces which affect its entire nature. These graces are applied through the Sacraments, which, by Divine institution, are the ordinary channels through which they are conveyed and by which God acts upon the soul. These are seven in number, of which one is absolutely necessary to salvation. Space does not permit of more than a brief outline of these seven.

The first, at least in time, is Baptism, by which the Passion of Christ is directly applied to the soul inasmuch as through this Sacrament the soul is relieved of its part in the original sin of Adam and its major consequences and becomes again a child of God, fitted for heaven. Hence, since Baptism is the only way, ordinarily speaking, by which this change can be effected in the soul, it is absolutely necessary for salvation.

Unfortunately, however, the soul, though once made pleasing in the sight of God by Baptism, still possesses that characteristic of Adam which made possible the sin of our first parents. Man still has a will which he can direct against God and thus be guilty of what we call sin which is nothing but the perversion of the will from God. God is thus again offended and again there is need of reconciliation, and again this can be achieved only through the Sacrament of Penance wherein the priest, laying completely aside everything in him which is human and acting as the agent and delegate of God pronounces the absolution and forgiveness of sins which God imparts because of the merits of Christ's Passion and Death.

Thirdly, though first in dignity, is the Sacrament of the Holy Eucharist in which we become partakers of the Very Body and Blood of Christ, together with His soul and divinity; and, herein, we must believe that the elements of bread and wine, in virtue of Our Lord's own words, through the instrumentality of the words of consecration uttered by the priest, His representative and minister, become the Body and Blood of Our Lord Jesus Christ, and this really and truly and not as a mere memorial.

Of the other four Sacraments, two have the effect of strengthening us in times of trial, for Confirmation gives us the courage always to be true and loyal soldiers of the Cross, while Extreme Unction strengthens us in soul and body during that last fight of all when death itself is the enemy. The other two are social sacraments. One, that of Holy Matrimony, is designed, in the Providence of God, to give grace and aid that those who have cast in their lot together as man and wife shall not fail in their mutual responsibilities nor shall they be remiss in securing for their offspring those things of body and soul of which there is need. Lastly is that Sacrament which is purposed to secure the continuity of the Church, through whose instrumentality all the other Sacraments are administered, the Sacrament of Holy Orders, of the Priesthood.

In these Seven Sacraments, all instituted by God for the good of souls, we must believe, as well as in the Church which is their guardian—but of the Church we shall speak in a subsequent article.

Now, as we said before, man has a will of his own which makes it possible (Continued on page 27.)

SAINT ATHANASIUS AND THE PRINCIPLE OF THE CATHOLIC FAITH

BY HYACINTH F. ROTH

THE Catholic Church of the Apostolic time and the Catholic Church of to-day are identical. Her principles are unalterable; they cannot be amended because they are not of man but of God. Likewise, she is the only institution upon earth that shows an unique and consistent gratitude towards her champions, the Saints. Her motives, her reasons are ever the same. Her Saints, in turn, continuously fought with a convinced mind for these principles against which no contradiction can prevail. The Church and her Saints form an harmonious whole untarnished by the waves of time or by the suggestions of circumstances.

ON the second of May the Church celebrates the feast of one of her staunchest defenders, St. Athanasius, the great bishop of Alexandria and Doctor of the Church. He is called the "Father of Orthodoxy" for his life-long devotion to truth. In commemoration of him the Church begins Holy Mass thus: "In the midst of the church the Lord opened his mouth, and filled him with the spirit of wisdom and understanding; he clothed him with a robe of glory" (Eccl. 15, 5).

ST. Athanasius was born about the year 297, probably in Alexandria, Egypt. An orphan at an early age he received his training from his relatives and at the ecclesiastical school of his native city. While still a student he carefully scrutinized the rules of the solitaries of the Egyptian desert then on the height of their renown and, as some historians pretend, even lived among them for a time prior to his theological study. His bishop, Alexander of Alexandria, already made him his secretary before his ordination. Being thoroughly educated and having a complete grasp of the prevailing questions of the time St. Athanasius appeared already in his youth on the horizon of public demand. Abbe J. E. Darras gives us an excellent synopsis of Athanasius' character when he says: "Athanasius, a man of a faith profound and immovable, a penetration which opened the most intricate affairs to his vision, a prudence which

the snares of his enemies never found at fault, a logic which dissipated, like cobwebs, the most astute sophisms, an eloquence which made the most difficult questions comprehensible to ordinary minds, and a firmness which the entire world could not move."

TO appreciate the labors of this saint we must take a glance into the times in which he lived. The Church though dispersed among all civilized nations during her 300 years of existence had to adjust herself to the various conditions prevalent in those regions. While the Church in the West suppressed by the pagan power congregated with one heart and mind in the caves of the Catacombs for its nocturnal celebrations and devotions, the Church in the East had to struggle already for years with her enemies from within. There were priests, monks, laymen who endeavored to read their own perniciously heterodox opinions into the pages of the Sacred writings which ultimately resulted in open denials of the true nature of Christianity. This gave rise to many false teachings developing into all sorts of controversies regarding the Trinity, Incarnation, Original Sin, Sanctifying Grace, Free Will, etc. . . . In many an instance these heresies mingled Christian, Jewish, and pagan elements together, thereby forming of them as many fanatic religious philosophies as there were heresies.

OF all the heretical teachings of the fourth century Arianism proved itself as the most dangerous enemy of the Church. It struck, as it were, at the rock bottom of the Church by proclaiming that Jesus Christ, the Son of God, was not eternal, not born of the Father, but a creature, though "made out of nothing" but "of a beginning." Hence, according to this teaching, there could be no church with the efficacious Blessed Sacrament; genuflections, kissing of the sacred relics, adoration of the Cross, veneration of the Blessed Mother, all that would be meaningless, indeed, it would be idolatry.

As counteraction, pope St. Sylvester I convoked with the cooperation of Emperor Constantine the first General Council, to meet at Nicaea, in Bithynia, in the year 325. Only 13 years had elapsed since the Decree of Milan by which the Church obtained legal recognition throughout the entire Roman Empire and equal footing with paganism. Presided over by the papal legate, Hosius of Cordova, and two assistants, Vitus and Vincent, this assembly of about 300 bishops and a multitude of priests condemned the heresy of Arius. It was at this council that St. Athanasius, though only a deacon, excelled by his genius in the defense of the truth. Upon the Arian's claim that Christ is not a being operating in the one Indivisible Essence which we adore as God—"consubstantial with God"—but a creature with a beginning, St. Athanasius courageously arose thundering: "Whoever heard such doctrine? Whence, from whom did they gain it? Who thus expounded to them when they were at school?" (Orat. i. 8).

IN short, the whole controversy turned around the words "HOMOEÛSION" ("like in substance") which the Arians proposed, and "HOMOÛSION" ("one in substance") which the Catholics defended. To the casual observer perhaps a play with words, but to the inspired theologians, like Athanasius, it meant the very essence, the principle of the Catholic Faith. By attributing to Jesus Christ a mere "likeness"—"like in substance"—Christ would be inferior to God; consequently Christ's birth at Bethlehem would be devoid of divine significance, His preaching and teaching while on earth a mockery to God, His death on the Cross a punishment and not a redemptive act, His Resurrection a fiction instead of an historical fact.

ALTHOUGH the Council condemned Arianism and any opposition to the sentence of the Church meant, at that time, disobedience to the civil authority, nevertheless the heretics continued to influence the rulers and people. At times they gained the favor of the emperors who were the only means of the propagation of their belief. But temporal support alone spells death to any religion. St. Athanasius having at the death of Bishop Alexander shortly after the council succeeded to the see of Alexandria, fought by mouth and pen for the Incarnate Christ. Armed with the two-edged weapon of Catholic defence, Scripture and Tradition, he unceasingly condemned the Arians for their "forcing on the divine oracles a misinterpretation according to their own private sense" (Orat. i. 37); and at another occasion cried out: "Who heard in his first catechisings that God had a Son, without understanding it in our sense? Who, on the rise of this odious heresy, was not at once startled at what he heard as being strange to him?" (Orat. ii. 34). Calling tradition to witness the truth of the Incarnation, St. Athanasius says: "See, we are proving that this view has been transmitted from Fathers to Fathers; but ye, O modern Jews and disciples of Caiaphas, whom can ye assign as Fathers to your phrases? Not one of the understanding

and wise, (for all abhor you,) but the devil alone; none but he is your father in this apostasy, who both in the beginning scattered on you the seed of this irreligion, and now persuades you to slander the Ecumenical Council for committing to writing, not your doctrines, but that which 'from the beginning those who were eye-witnesses and ministers of the Word' have handed down to us. For the faith which the Council has confessed in writing, that is the faith of the Catholic Church; to assert this, the blessed Fathers so expressed themselves while condemning the Arian heresy; and this is a chief reason why these men apply themselves to calumniate the Council. For it is not the terms which trouble them, but that those terms prove them to be heretics, and presumptuous beyond other heresies" (Decr. 27).

IN his multiple writings St. Athanasius repeatedly argued with the Arians from texts of Holy Scripture. "The Sacred Writings," he says, "speak of our Lord as the Divine Word and Wisdom, and the meaning of these titles, when carefully considered, is a confirmation that He is truly and literally the Son. The Apostle, for instance, says, CHRIST THE POWER OF GOD AND THE WISDOM OF GOD; and John after saying, AND THE WORD WAS MADE FLESH, at once adds, AND WE HAVE SEEN HIS GLORY THE GLORY AS OF THE ONLY-BEGOTTEN OF THE FATHER FULL OF GRACE AND TRUTH; so that, the Word being the Only-begotten Son, is also that Power and that Wisdom by which heaven and earth and all that is therein were made. In like manner we have learnt from Baruch that Wisdom comes from a Fountain, and that that Fountain is God; what then is Wisdom but His Son? Now, if they deny Scripture, they are at once aliens from the Christian name, and may fitly be called of all men atheists, and Christ's enemies. . . . But if they agree with us that the sayings of Scripture are divinely inspired, let them dare to say openly what they think in secret, that the Word and Wisdom being the Son, the Word and Wisdom of the Father had a beginning, that is, that God was once wordless and wisdomless; and let them in their madness say, 'There was once when He was not', and 'before His generation, Christ was not'; and again let them declare that the Fountain begot not Wisdom from Itself, but acquired It from without, till they have the daring to say, 'The Son came of nothing'; whence it will follow that His origin is no longer a Fountain, but a sort of pool, as if merely receiving water from without, and usurping the name of Fountain. . . . They whisper something about titles, Word and Wisdom are titles of the Son, only titles, titles! then what is His real name? What is He really? Is He more than those titles, or less than them? If He is greater than the titles, it is not lawful from the lesser to designate the higher, but, if He be in His own nature less than the titles, then it follows that He has earned what is higher than His original self, and this implies in Him a moral advance, which is an impiety equal to anything that has gone before. (Continued on page 29.)

Headlines in Black

JOE LOUIS, BLACK BOMBER, FLOORS PAULINO IN FOURTH—RALPH METCALFE TO TRY COMEBACK—OZ SIMMONS GIVEN HONORS ON ALL-AMERICAN—TOLAN AND OWENS MAY APPEAR IN SPRING MEETS.

APPARENTLY committed to the theory that news cannot be news, unless reducible to succinct headlines, a major portion of the American Press has been accused, generally, of degenerating into a sort of glorified bill-board. Forsaking Journalism's dual role of custodian of the facts and moulder of sane Public Opinion; and seemingly immersed in a sad complacency which moves it to indulge, almost exclusively, in the glamorous and ephemeral, it has quite aptly been compared with the hawker at a circus side-show. Bent upon diverting the attention of the populace from the Big Tent of life by directing it toward the morbidly unusual, the freak, and the perversion, this peculiar species of journalism is alleged to have the distinctive mark of blatancy so characteristic of the professional dispenser of ballyhoo. Whatever indignant objections may be brought forward by the defendant in the case, at least it must be admitted, that all circumstantial evidence indicates a greater concern for startling superficiality rather than the stern truth of color-less reality. Perhaps, in no single instance has its shallowness been more conspicuous than in the indifference displayed to the story which lies behind the lines quoted above.

OF late, the Negro has frequently dominated the Sports Page because in certain phases of competitive sport he has had phenomenal success. That always makes good "copy." But the more important details, inseparably linked with his athletic prowess, which are either responsible for or necessarily follow from it, have been ignored almost completely. When Mr. Louis most effectively mauled the play-boy ex-incumbent of the Heavy-weight Throne, typewriters around the ringside poured forth columns of praise for, and prediction about, the remarkable Colored boy. And when the same Mr. Louis floored the hitherto un-floored, Spanish giant, sports-writers exhausted a seemingly inexhaustible supply of adjectives. But midst the universal encomium for this pugilistic marvel, little space was given to the fact that he had been brought from obscurity to the heights of Fistania through the exclusive handling and management of men of his own race. The threat of Marquette's Negro track-star to return to the scenes of his for-

mer triumphs; the recognition of Iowa's elusive Simmons in the All-American selections; and the preparation of Owens and Tolan, Negro record-breakers, for future cinder-path achievements, affords fine material for sports commentators. And, strictly speaking, when these gentlemen have expatiated on these and similar high-lights in their particular sphere of activity, nothing further is demanded of them. But the import of the fact that an out-standing Negro fighter has risen to fame without the usual counsel and aid of White men, and the equally cogent truth that each of the other Negro youths referred to have been an official representative of an American university, is entirely missed by those whose supposed keenness should qualify them to think "from behind the headlines." Too many managing and city editors, editorial writers and columnists, are so completely engrossed in giving their Public the latest in moral turpitude or inveighing against the political opponents of their "bosses," that they have failed to employ their collective faculty of abstraction upon the data of the Sports Page. The American Negro is "coming of age" and, tragically enough, the only aspect of this momentous reality deemed worthy of a quantitative display of newspaper type, is the sensational performances of a few Negro athletes.

BUT if the predominant section of our Press lacks the necessary vision to properly evaluate "the signs of the times," this woeful deficiency can be attributed to neither Catholicism nor Communism. Representing antithetical dynamics of action, these two remaining vitalistic forces in the modern world perceive in the Negro phenomenon something that transcends the present. Both institutions seek to incorporate the Colored Man for both realize that, upon assuming the full stature of manhood, he will not only seek to shape his own destiny, but also may become a deciding factor in the determining of whether or not our prevailing political and social orders are to continue. Catholicism would save the Negro for himself and from himself. Communism would use his supposed combustibility to ignite a Red conflagration ordained to reduce to ashes the edifice of American Democracy. That all this is not mere rhetoric or the manifesta-

BY BERNARDINE M. QUIRK

tion of an alarmist attitude of mind is demonstrable from a brief presentation of the facts in the case.

SINCE the beginning of the Twentieth Century, the American Negro has rapidly shed his slave complex with its complementary illusion of racial inferiority. The average modern Colored youth is no longer the ingenious and kindly neer-do-well so humourously portrayed in the screen roles of the inimitable Stepin Fetchit. Nor has he, even potentially, the humility and complete resignation of a lovable "Uncle Tom." Rather, definitely emerging from the slough of indifference to his present and future, he has acquired a new race-consciousness which manifests itself in a growing demand upon the White Man that the latter recognize his ability to participate in the social, intellectual, and political life of the nation. He wants what is termed in the vernacular of the day as "a break." And he is determined, sooner or later, to "get it."

THE contributing causes of this attitude of mind are simple of analysis. Exposed to the vagaries of modern American higher-education, (23,000 Negroes are now enrolled in our colleges and universities) with its indifference to, or negation of, things spiritual, the Negro student has first called into question and then almost entirely rejected the nominal Christianity of that Protestant milieu which has consistently refused to consider the Colored Man as other than an economic indispensable. If his paternal ancestors were content to sing Spirituals and to believe in a religion whose ministers preached of Fraternal Love on Sunday and on Monday observed discreet silence at a local lynching party, then your modern Negro parts company with his forbears. Firmly convinced that genius and a share in the higher things of life, essentially, are not prerogatives of the Caucasian branch of the human family, he refuses to subscribe to the thesis that white skin is the supreme criterion of superior intelligence and that Negroid physical characteristics militate against entrance into the social and intellectual activities of a polity, which he knows well, is founded upon principles indifferent to race, color, or creed. In short, American Negro youth, leaving behind itself in the darkness of past generations the bondage of physical slavery and intellectual sterility, leads its people to the juncture of two widely divergent roads, one or the other of which it is beginning to suspect, terminates in freedom, equality, and a real chance to serve. An irrevocable decision must shortly be made between but two alternatives. Which will the Colored Man choose? Rome or Moscow.

ROME offers the Negro membership in the Mystical Body of Christ, with full participation in that Communism of One Body and One Blood from Which, alone, is born the true Brotherhood of Man. Moscow entices him with a Communism wherein, as an integral part of a Proletarian Comradeship he will share in the mechanized beatitude of Totalitarianism, *à la Russe*.

Catholicism would convince him that his Regeneration can be wrought, only, by the Life-giving Sacramental Stream which has Its Source in the crimsoned Wounds of a Crucified God-Man. Communism seduces him with the chimera of a God-less Utopia in which Man will be the salvation of Man through the media of liberating "Science," Philosophic Nihilism, and the "equality" of the Class-less Class. Christ, from His Tabernacle Throne invites with an all-embracing Love. Lenin, from the corruption of his red mausoleum, inveigles with the doctrine of destructive hate. Rome pleads with the Negro for that soul which is destined for Eternity. Moscow would have both body and soul to offer as holocausts on the altars of World Revolution.

THAT religion has colored the Negro's background is an undeniable fact. Whether this worship manifested itself in the fetishism of an African jungle or in the prayer meeting of a Southern plantation, it has, nevertheless, been an invariable expression of the Colored Man's innate religiosity. True to his nature then, the modern American Negro must seek the solution of his problem in devotion to, and loyalty for a religious ideal. However, it is precisely in this quest that he finds himself confronted with the task of distinguishing between the true and the false, the Reality and its diabolical distortion. Catholicism, he is beginning to recognize as containing the full deposit of that Christianity, in the possession of which, past generations of his race have had their only hope. Education and independent-thinking have taught him to regard Protestantism, not as the "Voice of Christ," but rather as a convenient adjunct of that vaunted tradition of Nordic "superiority" which has raised empires on the exploited backs of "inferior" peoples. In a word, the realization is being borne in upon him, that if he is to remain a Christian, he must kneel, not in the cold bareness of an altar-less church where an aloof Christ gazes down upon empty seats from the remoteness of a stained-glass window, but rather in the midst of that cross-section of Humanity which daily lifts its eyes to a Cross, the Symbol of a Sacrifice that brings God to earth at the behest of Man. Communism, on the other hand, with every external of a real religion and possessed of a dynamic urge to convert the world to the rule of the Third International, presents the Negro with a caricature of the Truth that is bewildering in its magnetic appeal. The Negro cannot follow a middle course. Sooner or later, he must choose between Christ and Lenin.

AT the present writing the total Negro population of the United States approximates 13,000,000 souls. Of this number, but 250,000 are Catholics. Some 5,000,000 are classed as members of Protestant denominations while the remaining 7,500,000 are listed as "unchurched." Faced with this statistical data, the labor of Conversion assumes such gigantic proportions that, were it not a Divine mission, its consummation would seem impossible.

(Continued on page 29.)

The Romance OF IRISH NAMES

HITHERTO I have written on the origin, meaning and habitat of Irish single names, patronymics and surnames together with an occasional reference to individuals who bore them, and have treated briefly of the laws that forbade the Irish to use Irish surnames and which compelled them to take names of English towns, occupations, arts and colors, whereby the McGlasins became Greens, McGowans became Smiths, and the Mulligans become Molyneaux and Baldwins.

LET us remember however, that while a surname with "Mac" or one commencing with "O" indicates that the bearer is a son, or a grandson, of some ancestor, not all the families of the same name are of the same origin. Every "Carty," for example, is announced by his surname to be derived from an ancestor named "Carty" but it does not follow that all the "Cartys" are descended from one original "Carty" nor all the "Sullivans" from one original "Sullivan."

LET us remember also that the Irish in naming women used the word "ni" meaning daughter, in her surname, as "Marie ni Brien," meaning "Mary O'Brien."

THE invasions of the Norsemen and the Anglo-Normans introduced a number of new names, yet they do not appear materially to have influenced Irish names. When the Norsemen invaded Ireland, hereditary Irish surnames had not become the custom in Ireland, and the names subsequently adopted by the Norsemen who remained in Ireland were made up after the Irish fashion by prefixing "O" or "Mac" to the names of their ancestors. Through inter-marriages and other alliances they adopted Irish personal names. The Norse books containing accounts of their settlements in Ireland from the Ninth to the Thirteenth centuries contain a number of Irish names which the invaders who left Ireland took back with them to their Norwegian homes. Many of the Norsemen received descriptive names

from the Irish and became known to the Irish by Irish names. The Irish in a similar way took Norse names and many of them have been quite popular since. As a result of this inter-mingling or interchanging of names by the Norsemen and the Irish it was difficult to determine, when surnames were being formed in Ireland, what nationality the surname originally belonged to and it is quite difficult to say today, judging merely from a surname, whether the family is of Irish or Norse descent.

IT is quite probable however, that such names as "O'Doyle," "O'Harold," "O'Henrick," "O'Hure" or "Howard" and "McCotter" represent Norse or Danish names. The Irish distinguished between the Norsemen, the "Fionn-ghail" or "Fair Strangers," and the "Dubhghaill" or "Black Strangers,"—the Norwegians and the Danes respectively. The individual of the latter nation was known as Dubhghaill, the Black Stranger, or Dane. Later Dubhghall became a personal name. It was the name of a Danish invader who fell at Clontarf, hence "O'Dubgaill" or "O'Doyle" is a grandson of "Duhgall," the "Black Stranger."

THUS far upon the origin and meaning of surnames.

I also touched a bit upon Elizabethian and Cromwelian confiscations whereby the Irish, from prince to pauper, were deprived of their properties in three of Ireland's great provinces and driven into Connacht in a condition of direct poverty.

HOWEVER, no matter what their condition, whether in prosperity or poverty, the Irish never lost respect for those who bore what they called a good Irish name, and the best tribute they could pay a man was to say of him that he was a "decent man" which meant that he was courageous, just, charitable, patriotic and God-fearing and the descendant of an ancient name.

Whenever oppres-
(Continued on page
30.)

BY ALEXANDER I. RORKE

Attorney at Law



By PAUL REDMOND

MRS. HEPBURN SPEAKS

BOSTON, April 14. "Birth control makes it possible for young people to get married and save up and have children when they really want them and are able to take care of them. It makes parentage a glorious fulfillment of their hopes instead of an accident of nature."

MRS. HEPBURN has a way with her. When she speaks she says something worth while, and she knows what she is talking about, so do we. Like nearly all middle aged women of the leisure class she must have an outlet to spend herself. Many of these women do a great deal of good in social work, others waste their unspent love on odd religions or on odd men. Mrs. Hepburn burning with love for married mothers has decided to do something about it. The "it" is birth control. Whatever we may think of this activity we must admit the novelty of some of the lady's pronouncements. That little suggestion about getting married and then saving up is new. It is so old-fashioned to save up and then get married. Now the story is; "Let's get married, we can live with your parents for six months out of the year, and six months over to my house, and barring accidents, we can eat at Mrs. Hepburn's soup kitchen for indigent married couples."

BUT THE most startling and really unique part of Mrs Hepburn's little talk is this: "It makes parentage a glorious fulfillment of their hopes instead of an accident of nature. We thought in our ignorance that the Birth Control League tried to place the accident after conception. Mrs. Hepburn is unique because she makes the original incident an accident. Now we'll have to ask when a wild eyed young man hands us a cigar and says, "My wife just had an accident." "Was it the result of an auto collision or a baby?"

RECENTLY we visited a young mother in a hospital. She said, "It's a miracle, and he looks just like George." Between the two extremes I think I pre-

fer the miracle extreme, its more wholesome in regard to babies than considering most of them "accidents."

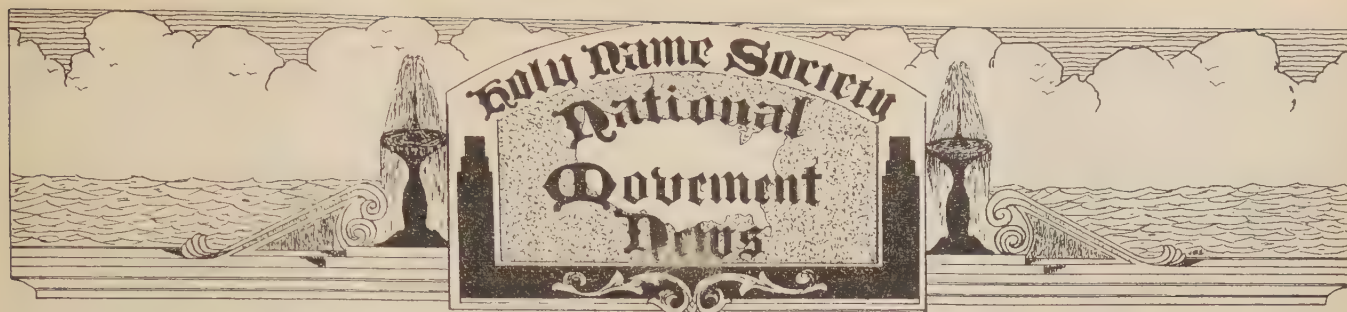
"HIS HOLINESS, PIUS XI, declares that no reason can give warrant to a man or a woman to do a deed "which is in itself contrary to Nature." Our God is a God of nature. He has made Nature as it is. To defeat Nature is to defeat Him. Coming down to the subject of birth control he says: "So with the practice of contraceptives. Since the conjugal act is destined primarily by Nature for the begetting of children, those who in exercising it deliberately frustrate its natural power and purpose, sin against Nature and commit a deed which is shameful and intrinsically vicious." (The Catholic Transcript, Thursday, December 12, 1935. Hartford.)

AN AWARD

THE FORUM is a regular reader of the editorial page of The Catholic Transcript of Hartford, Connecticut, and we sometimes quote from its editorials. If it were in our power to give an award for outstanding Catholic editorials, the Cross with Palms would go to that editorial page. We thought that the editorials on Cardinal Hayes' preaching against birth control were especially good. We also like this sentence from another editorial in the same paper. "The Pope and most of our Bishops declare that there is work which the Catholic Press should do, all hints and innuendoes to the contrary notwithstanding." The hints being that the Catholic Press should confine itself to innocuous and inoffensive editorials. You cannot preach or write editorials without sometimes offending someone, either sinners or misguided Catholics, and the Devil loves an innocuous sermon. The hints originate we fear with Catholics with a queasy conscience.

PROPHECIES

BEING without honor in our own country, and after making a prophecy (Continued on page 31.)



ST. LOUIS UNION RE-ELECTS ALL OFFICERS

RUDOLPH W. HOOGSTRAET, of St. Francis de Sales Branch of the Holy Name Society, was re-elected unanimously as president of the St. Louis Archdiocesan Union at its meeting in St. Henry's Parish Hall on March 29th. The meeting was attended by 750 delegates.

Also re-elected unanimously were the following other officers: Edward M. Ruddy, St. Philip Neri Branch, first vice-president; Stephan C. Tammany, St. Roch's Branch, second vice-president; William R. Bergin, Immaculate Conception Branch, Maplewood, recording secretary; Alvin J. Baumann, SS. Mary and Joseph's Branch, corresponding secretary; Albert C. Steck, St. Matthew's Branch, financial secretary; Dr. H. H. Kramlowsky, of All Saints' Branch, treasurer; Frank Janowski, of St. Hedwig's Branch, was elected marshal.

The meeting was preceded by a special service for the society in St. Henry's Church, at which Rev. Francis H. Skaer, pastor of the Church of St. Gabriel the Archangel, delivered an eloquent sermon on the text: "I, when I am lifted up, shall draw all things to Myself." Commenting first on the large number of men present, Father Skaer said: "Such an open profession of Faith as we have here this evening is a declaration of Christ's divinity; it is proof that Christ still walks the earth." He then portrayed the intense love of Christ for men, as it is so forcefully impressed upon us by the

Church during these last two weeks of Lent and he pleaded for a return of this love for Christ by men. He said in part: "We show the love of God best by keeping His commandments; when we are in the state of grace, God the Father sees in us the likeness of His Divine Son. We can strengthen our love of God by a meditation and realization that Christ died for each of us individually, for while this is not true numerically, it is true in the intensity of His sufferings. Our parents may give us a healthy body, sound advice and good example, but all these things cannot withstand the many temptations we are confronted with unless we really love God. Love God with such a deep love that nothing can take its place; only one thing can save us from Hell; that is to love Him and be faithful to His holy will."

Solemn Benediction of the Most Blessed Sacrament was given by Rev. Thomas J. Lloyd, archdiocesan director of the Holy Name Society, assisted by Father Skaer as deacon and Father William H. Reeves, pastor of the Church of Our Lady Help of Christians, as subdeacon.

The meeting was opened with an inspiring address of welcome by Rev. William S. Kempf, pastor of St. Henry's Church. In his address Father Kempf urged the members of the Society present to regulate their lives in accordance with Christian principles and at all times to stand for the rights of Holy Mother Church.

Very Rev. Nicholas W. Brinkman, rector of the Cathedral, who has graciously consented to act as chairman of the burse committee of the Archdiocesan Union, addressed the members briefly on the burse, asking their co-operation to bring about its completion and announced that he would call a meeting of all Branch presidents at the Cathedral shortly after Easter for this purpose.

The application of the Holy Name Branch of St. Joseph's Lithuanian Church for membership in the Archdiocesan Union was accepted unanimously by the meeting.

Announcement was made of the organization of a Holy Name Branch in the new parish of St. Louise de Marillac, of which Rev. Martin J. Clarke is pastor.

The chairman reviewed briefly the work of the Union for the year with particular reference to the number of new branches organized, both in the city and in the rural districts, in which the Archdiocesan Union was privileged to assist. He further stated that the prospects for a continuation of this work were particularly promising in the rural districts of the archdiocese.

Good Friday Cards were distributed to all the branches present, whose members will in turn distribute them to the merchants in their respective parishes who will close their places of business during the three sorrowful hours of Good Friday.

A preliminary report of the plans for the national convention of the Holy Name Society, which is to be held in New York City at

the invitation of His Eminence, Cardinal Hayes, on September 17 to 20, was made by the president, who was then authorized by the delegates to appoint a committee to make the necessary arrangements for the participation in the convention of a delegation from St. Louis. It is the hope of the officers of the Archdiocesan Union that every one of its branches will

find it possible to send delegates to the convention.

Rev. W. H. Reeves, pastor of the Church of Our Lady, Help of Christians, extended an invitation to the Union to hold its June meeting in his parish. The invitation was unanimously accepted. The meeting concluded with a short address by the archdiocesan director, Father Lloyd.

was to the best interest of the society to make it easier for the men of the section to attend quarterly and annual meetings of their own.

New President Takes Chair

Mr. Ullrich presided at the meeting until the election of the sectional officers when he surrendered the chair to Mr. Wearing, who was elected president.

After the formal notification of his appointment as spiritual director of the new section Father Donlon pledged himself to put forth his every best effort to promote the work of the society in that part of the Old Line State. With the co-operation of the splendid pastors and laymen of the section he knew great strides would be made in Holy Name work.

Monsignor Quinn in his address told the men of the section they are residents of a district that has wonderful Catholic traditions. They were meeting, he pointed out, in Frederick which was for so many years the site of the novitiate of the Society of Jesus. Frederick is indissolubly associated with the history of the Jesuits in this country.

Hagerstown, he said, is associated with the name and fame of Father Abram Ryan, the poet-priest. Prince Gallitzin, one of the foremost missionaries in the history of the Catholic Church in this country, built the first Saint Mary's Church in Taneytown, which town

bears the name of the first Catholic Chief Justice of the Supreme Court of the United States.

Cites Historic Emmitsburg

At Taneytown, Father Zocchi, said Monsignor Quinn, had served as pastor for forty-two years. He called attention to the fact that Mount Saint Mary's College, Emmitsburg, is known as the Mother of Bishops because of the many

BALTIMORE UNION ORGANIZES NEW SECTION

THE FIRST meeting of the Central Maryland Section of the Baltimore Archdiocesan Holy Name Union was held in the school hall of Saint John's parish, Frederick, Md., on March 8th.

With this meeting the new section officially enters into existence. It now becomes an integral part of the Baltimore Archdiocesan Holy Name Union, along with the Baltimore, Washington, Western Maryland and Southern Maryland Sections.

Father Donlon Named Director

At the meeting Monsignor Harry A. Quinn, spiritual director of the union, announced that the Rev. John J. Donlon, pastor of the Frederick parish, had been appointed spiritual director of the new section.

Other Sections Represented

Heretofore the parishes in the new Central Maryland Section were part of the Baltimore Section of the Archdiocesan Union. They were so far distant from Baltimore that it was practically impossible for their representatives to come to Baltimore for the annual and quarterly meetings of the section.

Present at the inauguration of the new section was a delegation of Holy Name leaders and members from the Baltimore and Washington Sections,

as well as delegations from the parishes comprised in the new unit.

NATIONAL DIRECTOR OF THE HOLY NAME SOCIETY TO GIVE SERIES OF RADIO TALKS ON CATHOLIC HOUR

on

THE COIN OF TRIBUTE

SHOW ME THE COIN OF TRIBUTE
April 26th

THE TRIBUTE OF THE WILL
May 3rd

GOD PAYS TRIBUTE
May 10th

THE TRIBUTE OF THE HEART
May 17th

THE COIN OF OUR TRIBUTE
May 24th

6 P. M. EASTERN DAYLIGHT
SAVING TIME

NATIONAL BROADCASTING SYSTEM

Key Station WEAf

The meeting was opened with prayer by Father Donlon. The first speaker was Fred R. Ullrich, president of the Archdiocesan Holy Name Union, who explained the reasons for the formation of the new section. He congratulated the men of Central Maryland on their interest in Holy Name work and said that the Baltimore Section, while sorry to lose such splendid Holy Name members, realized it

sons it has given to the American Hierarchy, and that at Saint Joseph's College, Emmitsburg, Mother Elizabeth Ann Seton had established the Daughters of Charity of Saint Vincent de Paul in this country.

The Monsignor referred to the persecution of the Church in Mexico, Russia, Spain and other countries and declared that the presence of strong Holy Name Societies in the countries in which Catholics are now persecuted would have made the godless officials of such countries hesitate long in projecting any campaign of hatred of the Church.

Dr. William Collins, president of the Washington Section, conveyed his own best wishes and the best wishes of the officers and men of the Washington Section to the new unit.

Dr. William Daniel Day, president of the Baltimore Section, said that from a selfish motive he was sorry to see the section lose so many fine and desirable Holy Name men but from the point of

view of the efficiency and progress of the organization he rejoiced.

Solemn Benediction Given

Mark Althoff, past Archdiocesan president, extended good wishes and said the men of Baltimore, his home city, and the men of Washington, Southern Maryland and Western Maryland would co-operate with them heartily in their work.

There were representatives present from all the parishes which compose the new section. The meeting was closed with prayer by Father Donlon. The priests and members of the society then went to beautiful and historic Saint John's Church, where Solemn Benediction of the Blessed Sacrament was given, with Monsignor Quinn as celebrant; the Rev. Francis P. Ryan, pastor of Saint Peter's Church, Hancock, deacon, and the Rev. William J. Groeninger, C.M., pastor of Saint Joseph's Church, Emmitsburg, sub-deacon.

1500 AT MEETING OF CHICAGO UNION

ONE OF the most successful meetings in years of the Chicago Archdiocesan Union of the Holy Name Society, was held Sunday afternoon, March 22, when more than 1,500 Holy Name men filled Our Lady of Sorrows auditorium to near capacity, to listen to the annual reports of the several departmental heads of the Holy Name Society and to United States District Attorney, Michael L. Igoe declare that to belong to the Holy Name Society is a "glorious manifestation of religious devotion in the power and strength of the Catholic Church."

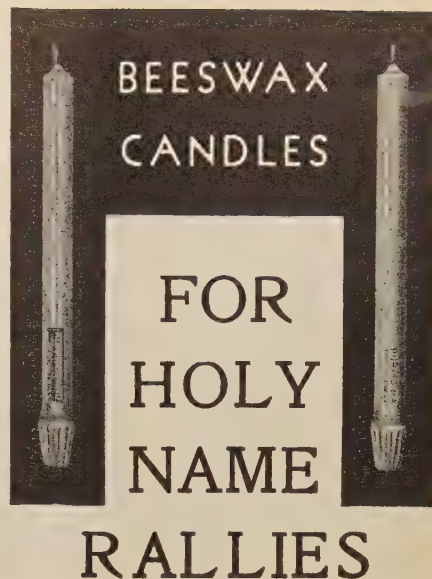
The meeting, an annual event, opened at 3 o'clock in the Auditorium of Our Lady of Sorrows Church. Benediction of the Blessed Sacrament was celebrated for the delegates in the church before the meeting began.

150 Parishes Represented

Delegations to the meeting last Sunday set a new record when the secretary's tabulation of parishes represented showed that no less than 150 branches of the Holy Name Society had sent delegations to the meeting. This was a score more than had attended previous conferences.

Of the 150 parish branches represented, 29 were from out of town, thus attesting to the widespread loyalty that members of the Holy Name Society feel towards their Society and their spiritual director, His Excellency, the Most Rev. Bernard J. Sheil, D.D., V.G.

The program was conducted by Edwin H. Thomas, president, who introduced the several distinguished speakers and aided Frank Hayes, secretary, to call the roll



There is a steadily increasing use of Will & Baumer candles for Holy Name Rallies. The reason is clear. First, the fact that Will & Baumer as the pioneer church candle manufacturers of America guarantees far more than satisfactory quality. Second, the full range of choice.

For Rallies, as well as for all altar purposes, there are three specially suitable candles—the Purissima, the Altar and the Missa. The Purissima is composed of 100% pure beeswax, and every candle is so stamped.

The Altar Brand, with its 60% beeswax, and the Missa, with 51% beeswax, are also steady and long-burning candles of excellent service, the other ingredients being the same high standard as the pure beeswax content.

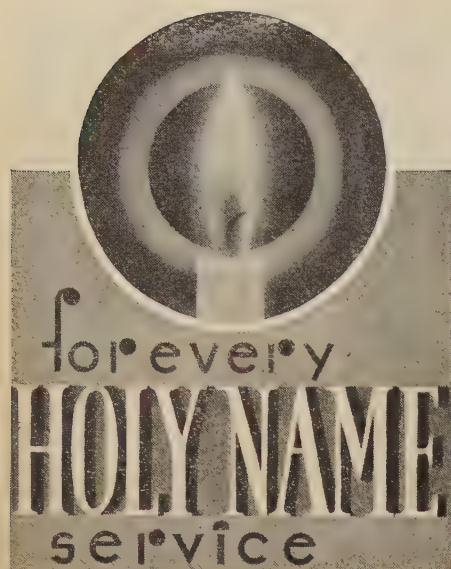
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of the parishes represented.

The opening prayer was said by the Rt. Rev. Msgr. Daniel Byrnes. The Rev. J. J. Mulherin, O.S.M., pastor of Our Lady of Sorrows Church, welcomed the delegates. Music by St. Philip high school band, was under the direction of John Carney.

Others who addressed the meeting were William J. Campbell, James H. O'Keeffe, the Rev. Vincent J. Moran, Jack Elder, the Rev. Walter Chelminski and Thos. Anderson. After the renewal of the Holy Name pledge the meeting closed with prayer.

BISHOP CANTWELL COMMENDS MEN OF LOS ANGELES - SAN DIEGO UNION

"THE quality of members is the test of the Holy Name Society. You are the champions of religion. You have the characteristics of soldiers of Christ," His Excellency, Most Rev. John J. Cantwell, D.D., told delegates from 127 branches of the Holy Name Society at St. Vibiana's Cathedral Sunday afternoon, March 15.



P. H. O'NEIL, K.S.G., K.C.H.S.

The occasion was the fifteenth annual diocesan convention and marked the return of P. H. O'Neil, K.S.G., K.C.H.S., as Diocesan President, by unanimous vote of more than 200 parish branches.

Mr. O'Neil is a director of The Texas Corporation, Wellington Oil Co., Citizens National Trust and Savings Bank of Los Angeles, Los Angeles Junction Railway and many other California corporations.

He was the first Diocesan President of the Los Angeles and San Diego Union taking office on Sunday, Jan. 15, 1922. He retired nine years later after building the organization up from some 15 parish branches to more than 180

Senior and 140 Junior branches.

Under his administration the first Japanese, first negro, first Italian, first Mexican branches in the west were established. There are now two Japanese units, three negro units, three Italian units and more than 50 Mexican units.

National Convention in 1924

Mr. O'Neil led the Los Angeles-San Diego delegation to the National Convention in Washington in 1924 and is expected to lead a much larger contingent next September to New York. Already he is laying plans and has asked all members who plan to go east this year to arrange their trips, if possible, so as to take in the National Convention. Mr. O'Neil will establish contact personally with those who went to Washington in 1924 and extend a personal invitation to join with the official delegation this year in New York.

Father Shear Officiates

Solemn Pontifical Vespers were sung with Father Patrick Shear as master of ceremonies. Attending His Excellency at the throne were: Very Rev. Msgr. Michael O'Gorman and Rev. William P. Russell, O.Carm., Rev. George Gallagher and Rev. M. F. O'Connor were chanters. In the choir which Rev. M. Lani directed were Rev. Peter Hanrahan, Rev. George Scott, Rev. M. Healy and Rev. Michael Ryan.

The Right Rev. Msgr. John Cawley, P.A., V.G., attended in the sanctuary.

Annual Report

Acknowledging the many favors shown the Diocesan Union by the Most Reverend Bishop, Monsignor O'Gorman reviewed briefly the progress of the past year. "Spiritual activities predominate. However, our members are not unmindful of the material needs of their respective parishes and since their every act is dedicated to the honor and glory of God's Name the work of the Society, whether in material or spiritual spheres, must bring untold blessings upon our members." Monsignor singled out St. Ignatius' Branch, Los Angeles, for particular commendation "for outstanding fervor in providing all night guards before the Blessed Sacrament once a month. Many other branches evidenced notable religious zeal, also."

San Diego Contingent

Led by Rev. Matthew Thompson, district director; Albert V. Mayrhofer, K.C.H.S., diocesan vice-president, and Frank Laengle, president of San Diego District Union, a large delegation attended from San Diego.

Outside the diocese members from St. Augustine's, St. Augustine, Ontario, and St. Anne's, Montreal, Canada; St. Mary of

the Lake, Chicago, Ill., St. Dominic's, Youngstown, Ohio, and St. Mary's San Francisco, recorded their attendance.

Bishop Cantwell's Message

In his address from the throne the Most Reverend Bishop stressed the vocation of Holy Name men as lay apostles. "You may have doubts about your vocation in life. There is no doubt about your sanctification. This you must seek first. The quality of members is the test of the Holy Name Society. You are the champions of religion. You have the characteristics of soldiers of Christ." Commending the Society for its work, Bishop Cantwell pointed out the vast harvest that awaits among the great body of unchurched. "How many conversions? How many contacts have you made among these who seek truth?"

Renewal of Pledge

His Excellency gave solemn Benediction, and Monsignor O'Gorman led the members in renewing the pledge of the Society in the presence of the Blessed Eucharist exposed on the high altar of the mother church of the diocese.

SEATTLE UNION RE-ELECTS ALL OFFICERS

FIVE HUNDRED delegates and members representing thirty-six Holy Name Societies were in attendance at the quarterly convention of the Seattle Holy Name Union, Sunday, March 15, at the Cathedral parish hall.

Annual election of officers of the Holy Name Union held at the session saw all officers re-elected.

J. Edgar Green, president of the Union presided over the convention which was opened with prayer led by Rev. John McAstocker, S.J.

Rev. Dr. Wm. O'Neill, pastor of the Cathedral cordially welcomed the delegates. The response was

given by Very Rev. T. S. Connelly, O.P., chairman of the Union's executive committee.

Before the business session opened, the Raymond and South Bend Holy Name Society was unanimously admitted to the Union following the new branch's request for affiliation.

The guest speaker at the convention was Theodore H. Dorsey, noted convert and "campaigner for Christ." Mr. Dorsey told of the work to which he has dedicated his life, and outlined the mission he will carry forward in the Diocese.



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**NATIONAL HEADQUARTERS
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"I am hopeful of recruiting a number of candidates for the work of the 'Campaigners,' said Mr. Dorsey, and under the direction of His Excellency, Bishop Shaughnessy, I will co-operate with the Reverend Clergy in organizing Laymen's Evidence Guilds."

"I have heard it said that street preaching is not dignified," said Mr. Dorsey, "If it is not dignified, Christ would not have set the example. St. Francis de Sales was a street speaker and won 20,000 converts. St. Francis Xavier was another of whom it is said the sky was the dome of his Cathedral. The spread of the Catholic Evidence movement throughout the

country is not new; merely a return of the Apostolic message."

**Next Convention in Holy Rosary
Parish, Tacoma**

A vote of thanks was extended to Cathedral branch for hospitality to the convention. It was announced that the June convention will be held in Holy Rosary parish hall, Tacoma on June 21. President J. A. Reder of Holy Rosary branch, extended a cordial invitation to the delegates to attend, saying they were preparing for a big crowd.

Following adjournment, the Cathedral branch served luncheon to out-of-town delegates.

BERMUDA BRANCH OBSERVES ANNIVERSARY

AT ITS first anniversary Communion breakfast on March 29th, St. Theresa's Holy Name Society of Hamilton, Bermuda, had as its honored guests two distinguished prelates; the Archbishop of Leontopoles, His Excellency Andrea Casulo, Apostolic Delegate to Canada and Newfoundland, and his Lordship Bernard J. Sheil, D.D., Auxiliary Bishop of Chicago. The breakfast was held in St. Edward's Hall after Mass had been celebrated in St. Theresa's Church by the Apostolic Delegate.

At the head table were the Rt. Rev. Monsignor Comeau, V.F., Pastor of St. Theresa's Church, Hamilton, Dr. R. Tivman, a prominent medical specialist of Chicago, Mr. W. C. Dallas, President of St. Theresa's Holy Name Society, Mr. A. Stebbings, of the Stella Maris Branch of St. George, Mr. E. J. Ring and Mr. C. Etienne, of St. Theresa's Holy Name Society. Among those present were the Reverend Father Corbett and the Reverend Father Barritt.

Father Durney who is Spiritual Director of St. Theresa's Holy Name Society was chairman of the breakfast, and acted as toastmaster.

Toast to Pius XI

Monsignor Comeau, in giving the toast to His Holiness Pope Pius XI said that in these days of discordant notes, when selfishness dominated not only personal but even international lives, it was wholesome and reassuring to turn to the Great White Throne where the successor of Peter reigned with nobility and courage.

"Pope Pius is the greatest force in the world today; he rules not by arms or force, but by the power of truth has raised the minds of men to the sanctity of the home, the nobility of toil, and the necessity of Christian justice in every walk of life.

On behalf of Pope Pius XI a response was made by the Apostolic Delegate who said that on this memorable day he would like to be able to speak to those present in his native tongue. The memory of his sojourn in the beautiful island of Bermuda would remain forever in his mind and his heart, he said.

His Excellency added to the words of Monsignor Comeau in praising the work of Pope Pius XI, who had settled a question

which for sixty years had led to difficulty between Italians and the Pope. By the grace of God Pope Pius XI was able to give God to Italy and Italy to God, said His Excellency.

"The work of the priesthood," continued His Excellency, "is not sufficient for the salvation of souls: the actions of the laity must go hand in hand with the actions of the priesthood."

"Work all together, hand in hand and in a spirit of harmony, and in the future you will see that this beautiful little Island will be able to bring many people to the Roman Catholic Church." In the name of the Holy Father the Apostolic Delegate blessed all present.

Bishop Sheil Speaks

In a short address to the members Bishop said that the Holy Name Society had two objectives. The first was that every member should strive for his own spiritual sanctification and the second was to strengthen the hands of the pastor.

In a generous tribute to the work of Monsignor Comeau which had also been lauded by other

IN MEMORIAM

*In your prayers you are asked to pray
for the souls of the following
departed brethren:*

- Mr. William Hanley, Holy Name H.N.S., Kansas City, Mo.
- William M. Pigott, Quincy, Ill.
- John P. Hayes, St. Mary of the Angels H.N.S., Olean, N. Y.
- Mr. John J. Hanratty, St. Augustine's H.N.S., Ossining, N. Y.
- Mr. Edward F. McAloon, St. James H.N.S., New Bedford, Mass.
- Mr. James Mahoney, St. James H.N.S., New Bedford, Mass.
- Mr. Frederick Kean, St. James H.N.S., New Bedford, Mass.
- Peter Murray, Holy Name H.N.S., New Bedford, Mass.
- Mr. D. S. Lowney, St. Lawrence's H.N.S., New Bedford, Mass.
- William Green, St. Joseph's H.N.S., Somerset, Ohio.
- James Kelly, Holy Trinity H.N.S., Somerset, Ohio.

speakers, Bishop Sheil said that the presence of the Apostolic Delegate was an indication that Monsignor Comeau's work had been well worth while.

As a token of the love and affection of the members of St. Theresa's branch Father Durney presented to the Apostolic Delegate a walking stick made of Bermuda cedar and bearing an inscribed silver plate.

LABOR'S GREATEST LABORER

(Continued from page 10.)

3) *Social and apostolic organization*, through means of diocesan conferences, regional and national congresses. This formation should be reflected in honest work in imitation of and in union with the Divine Laborer, the careful observance of all religious, family, professional and civic duties, in charity towards all by caring for the moral and physical needs of others as far as possible. 5) *Apostolic action*, the participation in all endeavors of Catholic Action for the religious, social and moral good under the immediate direction of the ecclesiastical hierarchy. Although the members of the Confraternity may and should participate in collective action for the material good of

labor, such as unions and mutual co-operatives, precisely as members of the Confraternity they are not to create or direct these societies; thus the organization will always remain within the ambit of education and formation, carefully avoiding the eddying changes of politics.

THE organization of the Confraternity of Jesus the Workman has its seat at Rome, where it is directed by a central council under the authority of the Master General of the Dominican Order. It is subdivided into national societies, diocesan federations, and local units. These latter may be parochial or non-parochial, open to

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Catholics of both sexes who pursue physical or mental occupations; and professional, open to all workers willing to enroll themselves as imitators and brothers of Jesus the Workman.

"**E**VERY man who eats and drinks and enjoys the fruits of his labor, this is the gift of God." To impress the workingman with the real nobility of his daily toil, and its immediate relation to the sanctification of his life here and his security hereafter, is the task essayed by the Confraternity of Jesus the Workman. It is a very vital one at the present time. Communism, in imitation of Karl Marx, evidences great concern for the lot of the laborer, and its success in enrolling believers in its creed of materialism and militant atheism, not only in Europe and Asia but also within American confines, is not without significance. The recent efforts of organized labor to purge itself of Communistic ingrowths is a case in point. If the cause of American unions, once so heartily approved by the far-seeing Cardinal Gibbons, is to preserve and extend its power for the good of organized labor, it would seem that the thorough education and formation of workers in Christian social doctrine would be a very sure guarantee for the realization of oft-sought social justice.

LABOR must not be overcome by evil, but rather overcome evil by good. That the function of a society such as the Confraternity of Jesus the Workman as a preparation for activity in neutral trade unions is not incompatible with Catholic Action may be inferred from the words of Pope Pius, the Eleventh. "It belongs to the Bishops to permit Catholic workingmen to join these (neutral trade) unions, where they judge that circumstances render it necessary and there appears no danger for religion, observing however the rules and precautions recommended by Our Predecessor of

saintly memory, Pius the Tenth. *Among these precautions the first and most important is that, side by side with these trade unions, there must always be associations which aim at giving their members a thorough religious and moral training, that these in turn may impart to the labor unions to which they belong the upright spirit which should direct their entire conduct. Thus will these unions exert a beneficent influence far beyond the ranks of their own members.*"

FEW organizations are as uniquely ordained to the sanctification of the trade union laborer as the Confraternity of Jesus the Workman. The call "Proletarians of all countries, unite!" need not be answered by Communist unions, but rather by the collective union of Christian men in an organization destined to restore labor to its pristine dignity as a religious and social, as well as an economic, act, a society which balances the Marxian emphasis on the Rights of Man by proposing the reciprocal Duties of Man towards God, which would facilitate industrial progress, not by pitting labor against private capital, but by introducing a common moral ground for mutual co-operation. "Capital cannot do without labor; nor labor without capital." No visionary Utopia to be won by a feverish succession of Five Year Plans shall be its ideal; rather the Divine Ideal, at once real and historical, of Jesus Christ, God become a laborer, Who calls workingmen to participate in the lovable labor of the Eternal Plan—"Come to Me, all you that labor, and are burdened, and I will refresh you." A prodigious worker and saint has said "Where there is love, there is no labor; or "if there be labor, it is the labor of love." If it be true that God must love the poor since He made so many of them, how much less to be denied is His concern for laborers, since He chose to become one of them—labor's Greatest Laborer! Deo Gratias

WHAT MUST A MAN BELIEVE?

(Continued from page 12.)

for him to be the cause of free actions, actions to which he is not compelled. As a consequence, he is subject to praise or blame as the act is either good or bad. God, as He is just, is bound, so to speak, to allot this mead of praise or blame. We must, therefore, believe that man is subject, here or hereafter, to give an account of his acts and that God is the Rewarder of man either to life everlasting or to punishment eternal. While we cannot delay here to discuss Hell and all that it means, one remark should be made. It seems to many that God is unjust in assigning an infinite punishment for what took place during a finite existence. So to argue is to miss the point. It is not the sin that is punished so much as the nature of man. God cannot forgive a soul that wills not to be forgiven. Man is perfectly free to determine his own fate. At the moment of death the soul, by its own activity, is definitely determined either towards God or away from Him. It is literally, set in its ways. There being no opportunity for it to change its mind, so to speak, it is, again of its very nature, incapable of that repentance without which God cannot forgive. The soul goes to Hell only because it definitely refuses to be saved. The soul damns itself.

So far, then, we have arrived at the following articles of belief:—

1. There is a God, One in Essence and Three in Person, Who is the Cause of all being and the Rewarder of every human act.

2. Man is a being composed of body and soul, whose soul is immortal and whose actions are free, but whose nature has been corrupted by sin, both that of Adam and those of himself, as a consequence of which he is subject to the deprivation of his spiritual and supernatural enjoyment of God in heaven.

3. That this penalty might be remitted by an adequate atonement, both for the sin of Adam and for man's individual sins, the Second Person of the Most Blessed Trinity became Man and was born of the Virgin Mary, suffered for us under Pontius Pilate upon the Cross and offered to God a sacrifice perfectly fitted to obtain for us pardon and remission.

4. The effects of this sacrifice are applied to us through the Seven Sacraments and through the Church which is the Divinely constituted guardian of them and the sole authorized exponent of the entire ethical and theological message left by Christ.

THESE, in outline, are the major tenets of Christian belief and from them flow, in logical array, all those things which our Holy Mother, the

Catholic Church, proposes to us for our acceptance. They all arise, in the last analysis, from that divine revelation wherein God has made known to us all that we need and must know if we are truly to be His disciples. They are not proposed for our argument or discussion. They are to be believed. Men cannot argue with God. To do so would be as unintelligent as it would be useless. The sole problem for us, the sole lawful scope for our reason, is the establishment of the genuineness of the revelation.

FORTY YEARS AFTER

(Continued from page 8.)

IMPELLED by these forty years of neglect, our present Holy Father felt himself bound to bring into the forefront those principles which Leo XIII had propounded in the past. Five years have now elapsed since the publication of our present Holy Father's proposals and outlines for the moral regeneration of our economic system. One cannot help but wonder if this encyclical is to meet with the fate of its predecessor.

THAT the problem is still acute cannot be denied. In fact it is more acute today than it was forty-five years ago. We have seen in Russia the erection of a purely Communist state. We have seen in Continental Europe the application of the same basic principles with a nationalistic rather than a socialistic tinge. In our own land the bitternesses and controversies which the "New Deal" has aroused are proof positive that the problem is still very much with us.

It may be asked, in fact it is often asked, what business it is of the Church to concern itself with economic problems. We have seen a well-known priest assailed not for unsound economic theory alone, but there has been questioned his very right to discuss economic problems at all. Yet, it remains a fact that the essential flaws in our economic systems of today are not really economic but moral. The real difficulty is not

the question of production or of distribution of the goods themselves but of the financial, social and even the moral welfare of those concerned in production. It is not a question of whether profit is right or wrong that is at stake so much as the question as to whether it is right that some shall have and some shall have not. It is not enough to say that ordinary economic laws can take care of such things. We know that that is not the case. All too often for example the question of wages is treated of precisely as if it were a matter of the price of goods as though a working man's labor was a commodity to be bought and sold. It is true that economic laws must be taken into consideration but the primary question as to the adequacy of a wage is not whether such a wage is or is not economically adequate in regard to the cost of production of the article upon which the labor is expended but as to whether the wage is adequate for the maintenance of "life, liberty and the pursuit of happiness."

THESE things pertain to the essential dignity of man as a human being, as the creation of God, and therefore, clearly fall within the scope of the authority of the Church in faith and in morals. For the whole concern of the Church is with man as he is a creature of God who has been raised to a station of real per-

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sonal and individual dignity through the Incarnation. Whether or not proposals in the economic order submitted by individual Churchmen are sound or not is of less importance in the mind of the Church than the fact that the Church must maintain its right to determine the morality of any given economic scheme. It is perfectly right for the individual to question the individual theory of the individual Churchman, but, as concerns the basic right of the Church to lay down fundamental principles which must govern in the administration of business and industry there can be no discussion. These things follow inasmuch as every act of man has its morality. Therefore, the act of the capitalist in the administration of his business has morality. The relation of the working man to his employer has also its morality. And it is precisely this morality which is the field of the Church. It is precisely here that the Church not only may but *must* legislate.

HENCE, the individual Catholic is not free to ignore the teachings of Popes Leo XIII and Pius XI on this question of morality for such it really is. It cannot be too greatly emphasized that the solutions proposed by these two great Popes are at base moral. It is a question of the application of sound morality to sound economics. The two things must necessarily go together for there can be no sound economy that is not sound in morals. No economic system can endure if it violates the fundamental moral sense of those who must live under it.

FIVE years have gone by since the present encyclical was made known to the world. What, we may ask, will another five years bring? The neglect of its predecessor brought about untold misery and suffering. Dare we allow our own present indifference to permit a repetition of the tragedies of the past? To do so would be a great peril not only to the world at large, but also to our own souls. "Bear ye one another's burdens and so you shall fulfill the law of Christ." (Gal. VI. 2.)

HEADLINES IN BLACK

(Continued from page 16.)

Two considerations, however, give us reason for justifiable optimism. Communism, despite its diversified efforts to indoctrinate the Colored Man, has thus far enjoyed but indifferent success. It has its fervid Negro spokesmen but these Red apostles have not yet influenced the masses appreciably. Contrasted to this condition is the very definite and rapidly increasing interest shown by the Negro toward the Church. Colored leaders of the nation, through the medium of their Press, are examining the Catholic Claims with a critical gaze in the hope of finding Catholicism that Divine Democracy in which they and their people can share the rights and duties of full-citizenship. These are propitious indications of what may be expected if, but only if, White Catholics become what has been termed "Negro conscious."

UNFORTUNATELY, the past has found us too completely sharing the popular fallacy that the Negro's "proper place" was behind a broomstick, on the top of an ash-wagon, or bending over our shoes. If he stepped out of any of these roles to essay something more dignified, immediately he became the object either of our good-natured humour or superior contempt. We seemed to have forgotten that he is, like ourselves, a composite of both body and soul, and that as such, his thoughts, desires, and aspirations are those of the whole man. This particular "black complex" has unconsciously projected itself into our religious life. A toleration of either the real or ideal presence of the Negro beside us at the Communion Rail was something that we dared not deny him. Put to extend to him the warmth of an all-embracing Charity has rarely occurred to us a real duty. Undoubtedly, this tragic incongruity, this discrepancy between what should have been and what has not been, is

the greatest single obstacle impeding a mass-movement of Colored America toward Rome. Too many Negroes have had reason to believe that the Catholic entreaty is so much rhetorical cajolery.

SINCE the Baltimore Plenary Council, held some fifty years ago, greater impetus has been given the Negro Apostolate by the entrance into the field of certain Religious Orders, many members of which, have labored side by side with an heroic group of Secular Clergy, to realize the ideal of Conversion. But that the soil so arduously tilled by these men and women may bear abundant fruit, it is obviously necessary that a re-orientation of the Catholic attitude toward the Colored Man sustain the fecundation. This change of heart and mind must have its source in an awakened consciousness of the obligation imposed by membership in the

Mystical Body. And it must manifest itself principally, in that courtesy which Newman calls "Charity's fairest adornment." In the last analysis, the Negro desires nothing more of Catholicism than that it be truly Catholic; for he knows that the promises of mutual-interest, mutual-help, and mutual love, inherent in the profession of Catholic Faith, transcend the artificial barriers of race and color.

WHETHER the American Colored Man will eventually travel the Road to Rome and there, in the shadow of the Cross, find his true End as Man and Negro, or turn aside to traverse the four-lane highway to the hell of Soviet slavery, rests, under God, upon the future course of American Catholic Action. But if the Negro is to espouse Lenin's cant of hate rather than Christ's liturgy of Love, Catholicism in the United States will have failed that Master Who said to the First Catholics, "A new commandment I give unto you; that you love one another, as I have loved you."

ST. ATHANASIUS AND THE PRINCIPLE OF THE CATHOLIC FAITH

(Continued from page 14.)

For that He who is in the Father, and in whom also the Father is, who says, I AND THE FATHER ARE ONE, whom HE THAT HATH SEEN, HATH SEEN THE FATHER, to imply, I say, by the titles you give Him that He has been improved by anything external, is the extreme of madness" (Epist. of Ath.). In answer to these errors St. Athanasius replies thus: "All these appellations look to one Object; for the Son of God is Himself the Word of God, and the Wisdom, and the Image, and the Hand, and the Power; for God's Offspring is One, and of the generation from the Father these titles are tokens. If you say the Son, you have declared what is from the Father by nature; and if you imagine the Word, you

are thinking again of what is from Him, and what is inseparable; and speaking of Wisdom, again you mean in like manner, what is not from without, but from Him and in Him; and if you name the Power and the Hand, again you speak of what is proper to the substance; and, speaking of the Image, you signify the Son; for what else is like God but the Offspring from Him?" (ibid.).

IT is amazing with what unrelenting zeal St. Athanasius defended the Divinity of Christ, especially when we recall that he spent twenty of the forty-six years of his episcopal career in banishment. No imperial order, no heretical intrigue, no diabolical conspiracy nor any alluring promises could deviate him from the

truth. Instead of heeding to error he preferred exile at distant Treves and Rome, at the uninviting deserts of upper Egypt and the discomforting burrow of his father's tomb.

HATED though he was by the enemies of the Church, yet he also had innumerable friends among whom were all the Roman Pontiffs, Hosius of Cordova, Maximinus of Treves, Dionysius of Milan, St. Basil the Great. Of particular interest is the letter written by St. Basil to St. Athanasius shortly before his death, because it vividly portrays the supernatural love that sparkled feverishly amidst the masses of spiritual ruin. It reads as follows: "To Athanasius, Bishop of Alexandria: The more the sicknesses of the Church increase, so much the more earnestly do we all turn towards thy perfection, persuaded that for thee to lead us is our sole remaining comfort in our difficulties. By the power of thy prayers, by the wisdom of thy counsels, thou art able to carry us through this fearful storm; as all are sure, who have heard or made trial of that perfection ever so little. Wherefore, cease not both to pray for our souls, and to stir us up by thy letters; didst thou know the profit of these to us, thou wouldst never let pass an opportunity of writing to us. For me, were it vouchsafed to me, by the cooperation of thy prayers, once to see thee, and to profit by the gift lodged in thee, and to add to the history of my life a meeting with so great and apostolic a soul, surely I should consider myself to have received from the loving mercy of God a compensation for all the ills, with which my life has ever been afflicted."

HISTORY tells us that St. Athanasius lived the last days of his life in peace and veneration among his entrusted people. Until his death in 373 he upheld the Nicene Creed, that is, the doctrine of the Divinity of Jesus Christ, which, in its essence, remained unaltered throughout all the succeeding centuries and is still today our profession of Faith.

ST. Gregory Nazianzen sums up the life of St. Athanasius in these

words: "Whoever praises Athanasius, praises virtue. He lived as he taught; and as he taught so did he suffer; everything harmonized in him as in a harp: 'Life, Faith, Suffering, Virtue.'" In modern times, too, we have admirers of the Fathers of the early Church who not only with admiration but also with gratitude look back to the troubled times of the fourth century where death and exile were practically the only marks of a true Christian leader. Countess Ida Hahn-Hahn adorned the history of mankind with the following epitaph of St. Athanasius: "As the morning star the sun precedes, the mes-

senger of her splendor is, and quietly disappears when he shines in the firmament, in like manner did Athanasius sparkle and flash into the dawning world the message of the radiant mystery of the Incarnation immersing all heights and depths of Creation in blissful light. And afterwards when—subdued by him—the shadows of falsehood had retreated, the voices of untruth had died away and the divine truth of the Incarnation had seized and permeated the most profound motives of mankind, then did he sink from the horizon of this terrestrial life into the ocean of eternal love."

THE ROMANCE OF IRISH NAMES

(Continued from page 17.)

sion became so severe that they could no longer submit to it and retain their reputation as lovers of freedom, when they had to choose between absolute slavery, suicide, or revolt it was the magic of an Irish name, an O'Brien, an O'Neill, an O'Donnell, an O'Sullivan or another, that aroused them to action. Of such men they sang that

"He must come of a conquering race,
The heir of their valour, their glory, their
grace,
His frame must be stately, his step must
be fleet,
His hand must be trained to each warrior
feat
His face as the harvest moon steadfast
and clear,
A brain to enlighten, a spirit to cheer;
While, the foremost to rush where the
battle-brands ring,
And the last to retreat, is a true Irish
King."

THERE were of course in the old days rivalries in Ireland between great Irish families as there were in England and on the Continent. The great rivalry between the Houses of York and Lancaster for possession of the British throne which lasted through so many reigns is a case in point. The ancient Irish clan system like those of Scotland and elsewhere required loyalty on the part of the follower to his chieftain and the record is filled with thousands of men

who gave whole-souled devotion to the leaders of their clan.

WHILE the Irish chieftains contended among themselves for supremacy in principality, province and kingdom, there were many occasions upon which they were united in a common national cause as when Malachy

"Who wore the collar of gold
Which he won from the proud invader"

made peace with his rival "Brian Boru," joined forces with him at the battle of Clontarf and hurled the Danish invaders into the sea.

IRISH names abound in poetry, epics, sonnets, satires and ballads. "Conor Mac Nessa" is lauded by T. D. Sullivan; "Cormac Mac Art" by Samuel Ferguson; "Dathi" by Thomas Davis; St. Bridget or "Bridie" by Aubrey De Vere.

NOR is mine host of Cavan overlooked as appears in the lines

"Is this Mr. Reilly we speak of so highly?
Is this Mr. Reilly who keeps the hotel?"

And yet we find our Irish names scattered from their native heath to all parts of the five continents, to win

honors wherever opportunity is given to a man or woman to achieve under conditions of fair competition, and in every country to which these names have gone we find them loyal to the countries of their adoption. As J. I. C. Clark in the "Fighting Race" extolling the Kellys, the Burkes and the Sheas, sings

"And Shea the scholar with rising joy
Said:—'We were at Ramelees
We left our bones at Fontanoy
And up in the Pyrenees
Before Dunkirk, on Landon's Plain
Cramona, Lille and Ghent,
We're all over Austria, France and Spain
Wherever they pitched a tent.
And we've died for England
From Waterloo to Egypt and Darghay
And still there's enough for a corp or a crew'
Kelly and Burke and Shea.
Well here's to good honest fighting blood
Said Kelly and Burke and Shea."

TODAY those who bear Irish names in America may well be proud of their heritage. They are indicative of hospitality, courage, intellectuality, military achievement and absolute love of personal freedom, and they impelled a great Irish poet to sing

"O for the swords of former times,
O for the men who bore them.
When armed for right they stood sublime
And tyrants quailed before them."

THEY endured much, suffered much but were cheerful, hopeful and courageous and they were always over-generous to a foe. This made J. I. C. Clark conclude that

"When Michael, the Irish archangel
stands,
The angel with the sword,
And the battle dead of a thousand lands
Are ranged in one great horde,
Our line that for Gabriel's trumpet waits,
Will stretch three deep that day,—
From Jehosophat to the Golden Gates,—
Kelly and Burke and Shea.
Well, here's thank God for the race and
the sod,"
Said Kelly and Burke and Shea."

AND now, as I take farewell of these Irish names and surnames which have on so many occasions inspired me and others in a desire to be helpful for the common good of mankind, may I not express the hope that the legions of those who have received the gift of an Irish name will share "the thrill of the mighty hail" that comes

down through the ages from intrepid ancestors to us, their posterity, urging us to unite in a common effort for the welfare of our country, our fellow-men and for the honor and glory of God to the end that our country may come to know Irish names more intimately than it has known them in the past and this

realization may be a source of profound gratification to

"Brannigan, Flannigan, Milligan, Gilligan, Duffy, McGuffy, Mullarky, Mahone, Rafferty, Lafferty, Connelly, Donnelly, Dooley, O'Hooley, Muldowney, Malone, Madigan, Caddigan, Hallihan, Callahan, Fagan, O'Hagan, O'Houlihan, Flynn, Shannahan, Lanahan, Fogarty, Hogarty, Kelly, O'Skelly, McGinnis, McGinn."

THE FORUM

(Continued from page 18.)

which came true, we will proceed to make another one. The prophecy that came true was the one we published several months ago about the religious situation in Mexico. We said that very shortly there would be a lifting of many of the religious bans. There was. Now we make another. If Germany does not declare war before January 1st, 1937, there will be a severe religious persecution, that is much more severe than has so far been experienced. But it won't come until after the Olympic Games. So if you go to the games wait around for the Roman Holiday.

With Very Little Comment

IN A Bernarr Macfadden publication, *Physical Culture*, April, 1936, appears an article in favor of *Mercy Killings*. Preceding the article is this note: "Dr. Halton's article is presented to *Physical Culture* readers because of the light it sheds upon a problem of tremendous current interest. It should be understood, however, that the author's views and conclusions are her own, and do not necessarily carry this magazine's endorsement. The Editor."

AND this also: "Should We Have the 'Right to Die' along with the Right to Live?" Do you Agree with this Author's Solution?" The little comment is this: No we do not agree with the Author's solution, neither do we agree with the Editor's allowing the Solution to appear in print. Someone should have handed the Editor a basin of

water and a towel after he penned the two paragraphs quoted above. As an answer to the article itself we give an Editorial from the *Rhode Island Medical Journal*, February, 1936.

Mercy Killing

RECENT newspaper propaganda tending to inflame certain hysterical groups among the public in favor of legalizing Medical execution of patients deemed to be suffering from an incurable condition, is considerably out of line with the Principles of Medical Ethics as well as Individual Rights to "Life, Liberty and the pursuit of Happiness."

IT IS true that we as Physicians as well as Individuals have come into close Medical and personal contacts with patients who not only are suffering acutely to no purpose and for whose life little hope remains. But it does not logically follow that we have a God-given right to deprive that patient of his life deliberately,—a process which the courts might very properly consider predetermined, planned, first degree murder.

IT is also true that when Death finally comes to many aged and incurably afflicted patients, it comes in the garb of an Angel of relief, rather than a "Grim Reaper,"—a final Benediction of Peace to one who has lived and worked long and hard, which is certainly a much desired reward, although permanent.

Fortunately we have the methods and drugs for giving peace, or relieving suffering and allaying pain, both physical and mental, which would seem fully adequate in every case, without adding the permanence of Death, which nature so generously provides at the proper time. Any change of criteria in that respect is fraught with the greater danger of error, abuse, and in rare cases even of deliberate crime.

The Physician or individual who sponsors any such program of so-called "Mercy Killing" has a weak,

warped sense of sympathy and is a most unsuitable person to make the decision which sentences a patient to death. Similarly, the patient, worn by protracted illness or suffering who begs for death, is temporarily, at least incapable of making so portentous a decision and should be ignored in that idea.

It is a matter of gratification that no Rhode Island doctor has demonstrated such a modernistic conception of moral ethics, or is likely to do so.

Let us take heed and "Hold fast to that which is good."

MOTHER'S DAY

(Continued from page 5.)

and birth control, so called, are nothing new. They began in the dawn of time, at the very moment when man first began to think of himself first and God last of all. The ancient Greeks and Romans were well acquainted with both and, as a consequence, it takes a strong stomach to read of the ancient lot of womankind.

LET us be honest. The whole teaching of history is that the moment the physical relations of man and woman are separated from God, at that very moment the lot of the wife begins its steady degradation. Unless God is taken into partnership in the relationship woman becomes the toy of man, the wife yields in dignity to the mistress and all the progress of two thousand years is cast away. Those misguided women who are clamoring for easier divorce and the spread of contraception speak loudly of their proposal for the emancipation of womanhood but they are reforgeing the chains that the Christian Church has struck from the hands of every woman. Much is said of the burden of motherhood but once let this so called burden be removed and with it departs the dignity of motherhood, the dignity of the wife and nothing remains but the ambiguous and capricious state of the mistress. These words seem harsh but such is the burden of history and to be frank such is the lesson of the daily press. The divorces, the rottenness of Hollywood and of so called society have made both a stench in the nostrils of decent people and the eason is not far to seek. Marriage has lost God with them and become but a clock for lust, the wife is but a legalized mistress, the husband a legalized mistress, the husband a legalized keeper and all because the burden of motherhood has been cast aside. There never yet was a privilege without a responsibility and wisely so since in such a way there is balance in all things. Motherhood is the responsibility of the privilege of marriage and is its dignity. There can be no separation, or love will be turned to lust. Love is the desire to do good to the one loved. Lust is pure selfishness. Lust degrades woman and the ancient world knew nothing of love for

womankind. It was and still is the Christian Church which has brought womankind within the boundaries of masculine love and She alone can keep it there by her defense of that motherhood which alone is based upon God.

To you mothers today we express our gratitude. You have known for us many a care, many an hour of agony and despair. You it was who shared your very life that we might have life, you it was that gave of your very self that we might continue that life. In the hour of sickness and despair you have smoothed our lot and for this we thank you. Forgive our thoughtless past. But mother of mine, there is a greater debt. God chose you to be the means whereby we were brought into this world, the very ante-chamber of heaven, the school of souls wherein we hew out our path to the kingdom of heaven. Great as was your care for our bodies, whose every ill brought forth the evidence of your loving protection, greater still was the zeal you showed for our spiritual health. From you we learned the truest values. The greatest sickness brought a lighter burden upon you, furrowed less deeply your brow than did our sins and willfulness. How often we have heard from you that death is better than the dishonor of sin. From your lips, from your example, we have known the beauty of purity, the horror of unchastity. From you, O blessed gift of God, have we learned to know and to do the will of God. Night by night, as we knelt at your knee, the saving words of the Gospel have dropt into our souls, and watered by your prayers, have grown into the garden of delights wherein God loves to dwell. God gave us to you and nobly have you striven to give us back to God filled with grace and truth.

Our gratitude may not be but words alone. It is for us now to repay the loving cares that marked your early life of motherhood. Now that the darkness begins to deepen and the purple shadows tinge your life, lovingly we commit to God the fulfillment of our thankfulness. May He grant to us the loving wisdom and the grateful purpose that may smooth these mellowing years. May he give to you that quiet night that perfect end so that when the dawn breaks and the shadows flee away, Mary the Mother of Mothers may show you to her Son and say "Son, behold this Mother."

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